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FORM OF A BEQUEST.

"I GIVE AND BEQUEATH, the sum of ——— dollars, to the 'American Missionary Association,' incorporated by act of the Legislature of the State of New York." The Will should be attested by three witnesses.

THE

AMERICAN MISSIONARY.

VOL. XLVIII. DECEMBER, 1894. NO. 12.

American Missionary Association.

OUR ANNUAL MEETING.

The Forty-eighth Annual Meeting of this Association, held recently at Lowell, Mass., will stand well abreast with the best of the whole series of such convocations. The attendance was large, the hospitality of the people of Lowell was generous, and the addresses were of marked interest and ability. The unusually large number of representatives from the field added much to the practical value of the gathering. It was refreshing to witness the talent displayed by these busy workers, a large share of them being the product of our own schools, and to have their hearty words of gratitude for what the Association had done for them.

As usual, the material for our magazine, which is largely occupied with the annual meeting, is beyond its capacity. This number is a double one, and yet we are compelled to abridge largely. The special addresses by Dr. McKenzie, Dr. Loba, Dr. Clark, Dr. Stimson, Dr. Abbott and Frederick Douglass will be issued separately in pamphlet form. The sermon of Dr. Richards will appear as usual in the annual report.

The presence of Frederick Douglass, the veteran colored orator, was one of the special attractions of the meeting. It was fitting that in his advanced years he should attend the meeting of this Association and have the opportunity, which he gladly embraced, to express his appreciation of the great work done by the Association for his people.

But the sad refrain amid all this gladness was the pressure of the debt, and its crippling effect on the work in every part of the field. It is hard to rejoice when we remember that some schools have had to be closed; that in others the number of pupils has been reduced; that in others hundreds have been turned away, and in others still the teachers are painfully

overworked. This pressure and contraction sweeps over our whole field. It endangers the work among the Chinese on the Pacific coast. It cripples our Indian schools ; in one instance reducing the pupils one hundred and fifty in number, and in another after overcrowding, fifty applicants were turned away. In the mountains one school is closed, and the building deserted ; others are crippled, and the efficiency of the whole work reduced. In the field covered by our larger work among the Negroes the disastrous effect is proportionally experienced ; schools are closed, others are curtailed in their usefulness, and churches are rendered less efficient for want of adequate help.

We appeal hopefully and earnestly to the friends of these needy races that in this, the crisis of their history, they shall not be left without the help which this Association has heretofore rendered to them so abundantly, and that the debt which cripples its efforts may be removed, and its means of relief greatly increased.

The report of the Women's Meeting will appear in the next number of the magazine.

WORDS OF APPRECIATION.

"What I saw of the meeting was good in every way, and with more life in it than in either of the other societies' anniversaries that I have attended for years."—*A Pastor.*

"I want to congratulate you on the splendid meeting at Lowell. I hear its praises sung on every hand, and hope the impression made will bring large advance in contributions."—*A Pastor.*

"You gave us a *grand* meeting at Lowell ; one of the most uplifting I ever attended."—*A Friend.*

"It seems to me that if I were to name the work which has the most promise for the American people, which is destined to be the most truly conservative and helpful, I should name the educational work of this Association."—*President Carter.*

"I am here, however, not so much to deliver an address, or to make a speech as to put myself on record. I am here to pay a debt long due. I have wished by my presence here to emphasize my gratitude to the members and friends of this Association for the beneficent work which they have done, and which they are still doing, for the people with whom I am identified."—*Frederick Douglass.*

"I remember the words of Senator Hoar, a most comprehensive and prescient statesman, when he said to me, "You are a Congregationalist ; I am not ; I do not believe in your creed ; but I do believe that your church will live so long as it supports the American Missionary Association."—*Rev. C. M. Lamson.*

FORTY-EIGHTH ANNUAL MEETING

OF THE

American Missionary Association.

The Forty-eighth Annual Meeting of the AMERICAN MISSIONARY ASSOCIATION convened in the First Congregational church, Lowell, Mass., October 23, 1894, at 3 P. M., and was called to order by President Merrill E. Gates.

Devotional exercises were conducted by Rev. Francis A. Horton, of Providence, R. I.

The Association was welcomed by Hon. John D. Pickman, mayor of Lowell, and response was made by President Gates.

On motion, Rev. Henry A. Hazen was elected secretary, and Rev. William E. Barton, assistant secretary.

The Roll of the Association was made as follows:

ROLL.

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Rev. Frank W. Sims, Wilmington, N. C.; Deacon Wm. P. Hubbard, Bangor, Me.; Rev. A. B. Peabody, West Acton, Mass.; P. A. Twombly, Kennebunkport, Me.

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Visitors.

Miss Charlotte S. Abbott, Andover, Mass.; Miss Emily H. Abbott, Wilton, N. H; Miss Emily J. Abbott, Andover, Mass.; Rev. and Mrs. Lyman Abbott, Brooklyn, N. Y.; R. H. Abbott, Wilton, N. H.; Mrs. Sarah L. Abbott, Andover, Mass.; Rev. and Mrs. Wm. P. Alcott, Boxford, Mass.; Mrs. Walter B. Allen, Andover, Mass.; Mrs. M. P. Atwood, Groveland, Mass.; Mrs. James H. Babbitt, West Brattleboro, Vt.; J. H. Baker, Franklin, Mass.; Levi W. Baker, Marlboro, Mass.; Rev. O. G. Baker, Lancaster, N. H.; Mrs. S. B. Baldwin, Hyde Park, Mass.; Miss M. A. Ballard, Andover, Mass.; Mrs. C. F. P. Bancroft, Andover, Mass.; Mrs. O. M. Bancroft, Lowell, Mass.; Mrs. S. S. Barnard, No. Bridgton, Me.; Rev. Louis F. Berry, Groveland, Mass.; Rev. Geo. H. Bird, Chicago, Ill.; Mrs. J. P. Bixby, Revere, Mass.; Rev. H. A. Blake, Webster, Mass.; Mrs. P. L. Blodgett, Billerica, Mass.; Mr. and Mrs. D. F. Brotherick, Portsmouth, N. H.; Rev. Tilton C. H. Bouton, Deerfield Center, N. H.; E. W. Boutwell, Lowell, Mass.; Mrs. Leonard Boyd, Newton Highlands, Mass.; Rev. G. F. Bradford, Bristol, Me.; Miss Manora Bradford, Lawrence, Mass.; Miss May Brewster, Lawrence, Mass.; Samuel Brinkley, Tougaloo, Miss.; Rev. C. S. Brooks, Fitchburg, Mass.; Mrs. Reuben Brooks, Gloucester, Mass.; Mrs. Benjamin Brown, Andover, Mass.; Rev. Sherman W. Brown, Spencer, Mass.; Sidney A. Bull, Billerica, Mass.; Mrs. C. A. Burgess, Wareham, Mass.; Rev. D. E. Burtner, Boylston Center, Mass.; Mrs. Jane Caldwell, Goffstown, N. H.; Mrs. C. S. Campbell, Derry, N. H.; John C. Campbell, Andover, Mass.; Horace Carleton, Methuen, Mass.; M. A. Carleton, Methuen, Mass.; J. A. Chadbourne, Avon, Mass.; Perez Chapin, Pownal, Me.; Mrs. Lois S. Charles, Ward Hill, Mass.; Dea. and Mrs. Hazen M. Chase, Haverhill, Mass.; Richard D. Chase, Quincy, Mass.; Rev. J. V. Clancy, So. Weymouth, Mass.; Rev. C. M. Clark, Haverhill, Mass.; Mrs. K. B. Clark, West Barnstable, Mass.; Miss Abby Clement, Andover, Mass.; Rev. H. H. Colburn, East Brentwood, N. H.; Mrs. Selden Colburn, Dracut, Mass.; Mrs. M. D. Cole, Nashua, N. H.; Rev. Bernard Copping, Acton, Mass.; Rev. E. M. Cravath, Nashville, Tenn.; Rev. Sidney Crawford, Rutland, Mass.; T. S. Crawford, Tougaloo, Miss.; Mrs. Chas. Crosby, Pepperill, Mass.; Mrs. S. D. Crowell, Lawrence, Mass.; Mrs. Calvin Cutler, Auburndale, Mass.; Julia M. Day, Ward Hill, Mass.; Mrs. J. H. DeForest, Auburndale, Mass.; Rev. Samuel W. Delzell, Moosup, Conn.; Rev. G. D. Dodge, Woods Holl, Mass.; Hon. Frederick Douglass, Washington, D. C.; Mrs. S. F. Drew, Stowe, Vt.; Mrs. A. F. Dunnels, Bath, Me.; Albert Emerson, Haverhill, Mass.; Rev. A. E. Dunning, Boston, Mass.; Mrs. Sarah A. Emerson, Haverhill, Mass.; E. A. Emerson, Haverhill, Mass.; Dea. H. D. Evans, Ayer, Mass.; Mrs. E. C. Ewing, Danvers, Mass.; Mrs. H. L. Ewing, Andover, Mass.; Mrs. Ella M. Fellows, Haverhill, Mass.; Samuel Fernald, Boston, Mass.; V. H. Flagg, Littleton, Mass.; Dea. and Mrs. Warren L. Floyd, Lowell, Mass.; Miss Nettie M. Flud, Haverhill, Mass.; Rev. C. W. Francis, Fall River, Mass.; Rev. G. H. French, Meriden, N. H.; Rev. James Garvie, Santee Agency, Neb.; Miss C. I. Gibson, Boston, Mass.; Miss H. E. Giddings, Andover, Mass.; Miss Helen Gillis, Hudson, N. H.; Mrs. G. L. Gleason, Haverhill, Mass.; Miss C. L. Gleason, Haverhill, Mass.; Leroy A. Glines, Canterbury Depot, N. H.; Mrs. J. L. Gooch, Wakefield, Mass.; Mrs. L. A. Goodrich, Manchester, N. H.; Miss Mary L. O. Garten, Groveland, Mass.; Dea. W. B. Graves, Andover, Mass.; Mrs. F. W. Greene, Andover, Mass.; Henry Greene, Hadley, Mass.; Rev. John M. Greene, Lowell, Mass.; P. M. Griffin, Brockton, Mass.; Rev. and Mrs. G. H. Gutterson, Winchester, Mass.; Frank P. Haggett, Lowell, Mass.; Rev. Geo. A. Hull, Peabody, Mass.; Rev. H. F. Hallett, Ayer, Mass.; Elizabeth O. Hana, Lancaster, Mass.; Rev. D. W. Hendy, Billerica, Mass.; Rev. Elijah Harmon, Wilmington, Mass.; Mrs. E. F. Harmon, Pepperell, Mass.; Mrs. L. M. Harris, Tyngsboro, Mass.; Rev. E. Haskell, Dover, N. H.; Mrs. B. F. Hatch, West Newton, Mass.; R. B Hatch, Peter-

boro, N. H.; Ellen M. Hatch, Peterboro, N. H.; Mrs. S. S. Haynes, Townsend, Mass.; Mrs. H. A. Hazen, Auburndale, Mass.; Mrs. Wm. S. Hazen, Northfield, Vt.; Rev. James A. Herod, Abbeville, La.; Mrs. M. E. L. Herrick, Orange City, Fla.; Sarah C. Hervey, Andover, Mass.; Miss Emily Wise, Kennebunk, Me.; Rev. and Mrs. M. H. Hitchcock, Boston, Mass.; Dea. F. Holbrook, Holbrook, Mass.; G. B. Holbrook, Post Mill, Vt.; Charles C. Holt, Lawrence, Mass.; Rev. M. H. Horhennesiner, Lowell, Mass.; A. V. House, New Salem, Mass.; Rev. Geo. M. Howe, Lewiston, Me.; Mrs. W. P. Hubbard, Bangor, Me.; Mrs. J. F. C. Hyde, Newton Highlands, Mass.; T. S. Inborden, Albany, Ga.; Dea. J. F. Jackson, Georgetown, Mass.; Mrs. C. A. Jewett, Milford, N. H.; Frank Jewett, Milford, N. H.; Rev. and Mrs. A. H. Johnson, Roslindale, Mass.; Arthur W. Kelly, Auburndale, Mass.; Mrs. Louise A. Kellogg, Cambridge, Mass.; Mrs. E. A. Kemp, Danvers, Mass.; Miss Mary P. Lord, Fort Yates, N. D.; Mrs. C. W. Lovell, South Lancaster, Mass.; Rev. John W. Lowell, Haverhill, Mass.; Dea. and Mrs. M. S. McCardy, Andover, Mass.; Agnes McDonald, Melrose, Mass.; Mrs. Kate McDonald, Melrose Highlands, Mass.; Miss Annie A. Mc Farland, Concord, N. H.; Miss Philena McKeen, Andover, Mass.; Rev. F. W. Manning, Marshfield, Mass.; Mrs. H. A. Marshall, Lancaster, Mass.; Miss Mary A. Marvin, Lancaster, Mass.; Rev. and Mrs. C. L. Merriam, Lowell, Mass.; John E. Merrill, Hartford, Conn.; Mrs. Mina Merrill, North Chelmsford, Mass.; Miss Eliza P. Miller, Manchester, N. H.; Mrs. Mary A. Millet, Woburn, Mass.; Alfred L. Moore, West Newbury, Mass.; Lewis B. Moore, Philadelphia, Pa.; Lucy A. Morrill, Lowell, Mass.; Rev. J. E. Moorland, Nashville, Tenn.; Mr. and Mrs. C. W. Morse, Norwood, Mass.; Mrs. Vincent Morse, West Newbury, Mass.; Mrs. M. L. Needham, Omaha, Neb.; Anna D. Newman, Middleton, Mass.; Emma E. Newman, Andover, Mass.; Rev. Fred. B. Noyes, West Newbury, Mass.; Mrs. C. H. Oliphant, Methuen, Mass.; Dea. George F. Osborne, Peabody, Mass.; Stillman E. Parker, Reading, Mass.; Miss H. J. Parkhurst and Miss Dora D. Holbrook, Manchester, N. H.; Mrs. B. P. Parsons, Derry, N. H.; Rev. and Mrs. E. G. Parsons, Derry, N. H.; Mrs. George Parsons, Kennebunk, N. H.; Mrs. H. P. Peck, Milford, N. H.; Mrs. Mary H. Peckham, Kingston, N. H.; Mr. and Mrs. Lorenzo Phelps, Lowell, Mass.; Mrs. Mary G. Pierce, Woburn, Mass.; Mrs. H. A. Pike, So. Framingham, Mass.; Miss Helen E. Plumer, Penacook, N. H.; Rev. C. H. Pope, Kennebunkport, Me.; Mrs. W. W. Potter, Haverhill, Mass.; Mrs. Clara P. Pratt, Chelsea, Mass.; Rev. Dwight M. Pratt, Portland, Me.; Mrs. Louisa H. Pratt, Lowell, Mass.; Mrs. E. Pressey, Winchester, Mass.; Miss Helen A. Pressey, Winchester, Mass.; Rev. Geo. H. Reed, Haverhill, Mass.; Miss M. A. Rhodes, Norwood, Mass.; Mrs. Cyrus Richardson, Nashua, N. H.; John P. Richardson, Rindge, N. H.; Mr. and Mrs. L. F. Richardson, Peterboro, N. H.; Miss Sarah Richmond, Tapleyville, Mass.; Rev. S. H. Robinson, Lowell, Mass.; Mrs. A. A. Rockwood, Roxbury, Mass.; Miss S. L. Rogers, Portsmouth, N. H.; Mrs. J. P. Root, Somerville, Mass.; Rev. A. H. Ross, South Braintree, Mass.; A. L. Ross, Tougaloo, Miss.; Mrs. Leander Rowell, So. Lancaster, Mass.; Dea. Fred. H. Russell, Lawrence, Mass.; Miss Mary C. Rowell, West Concord, N. H.; Miss C. W. Safford, Miss M. J. Safford and Miss W. E. Safford, North Chelmsford, Mass.; Mrs. N. T. Safford, Goffstown, N. H.; Dr. Chas. B. Sanders, Lowell, Mass.; Mr. and Mrs. Samuel L. Sawyer, Danvers, Mass.; Rev. R. L. Sheaff, Falmouth, Me.; Mrs. George A. Shumway, Warren, Mass.; Rev. Wm. H. Sinclair, Washington, D. C.; Mrs. Geo. F. Stanton, Boston, Mass.; Rev. Geo. Sterling, Manomet, Mass.; Mrs. L. Sterling, Manomet, Mass.; Benj. S. Stevenson, Littleton, Mass.; Mrs. L. A. Stickney, Haverhill, Mass.; Rev. W. E. Strong, Beverly, Mass.; Rev. C. E. Sumner, Brooklyn, Conn.; Mrs. Geo. H. Sweetser, Wakefield, Mass.; Dea. James Sykes, Lowell, Mass.; Miss Harriet A. Sylvester, Malden, Mass.; Geo. E. Taylor, Crete, Neb.; Rev. John G. Taylor, Melrose, Mass.; Mrs. A. M. Thacher, Portsmouth, N. H.; Mary B. Tilton, Andover, Mass.; Mrs. G.

L. Todd, Merrimac, Mass.; Arthur Truslow, Andover, Mass.; Mrs. R. K. Underhill, Billerica, Mass.; Samuel Upton, Goffstown, Mass.; Miss L. J. Valentine, Woburn, Mass.; Rev. M. Van Horne, Newport, R. I.; Rev. A. S. Walker, Boston, Mass.; Susie H. Walker, So. Weymouth, Mass.; D. R. Wallace, Lowell, Mass.; Miss L. A. Wallingford, Lowell, Mass.; Julia E. Ward, Lowell, Mass.; Rev. Norman Ward, Wareham, Mass.; Maria Warner, Salisbury, Conn.; Rev. Edgar L. Warren, North Attleboro, Mass; W. B. Weaver, Cappahosic, Va.; Mrs. R. B. Webb, La Crosse, Wis.; Mrs. Eugene C. Webster, Neponset, Mass.; Henry Wheeler, Milford, N. H.; Mrs. M. G. Wheeler, North Woburn, Mass.; Albert H. Wheelock, Millis, Mass.; Rev. Isaac C. White, Providence, R. I.; Mrs. J. W. White, Wakefield, Mass.; Mrs. M. M. Whitney, Andover, Mass.; Mrs. Fred. W. Whittemore, Andover, Mass.; Miss Marian A. Wilcox, Medford, Mass.; Mrs. A. T. Wilder, Winchester, Mass.; Aaron S. Wilkins, Amherst, N. H; Rev. Inman L. Willcox, Worcester, Mass.; Rev. W. Willey, Andover, Mass.; G. A. Wood, Lowell, Mass.; Joseph B. Yorke, Lowell, Mass.

The treasurer, Henry W. Hubbard, presented his annual report, with the certificate of the auditors, and it was accepted.

The Business Committee, already appointed by the Executive Committee, was announced as follows: Rev. George F. Kenngott, Thomas Weston, Rev. R. W. Wallace, Rev. Edward Hawes, William P. Hubbard.

The General Survey of the work of the year was read by Rev. Nehemiah Boynton.

A quartet of singers from Tougaloo University entertained the Association with three songs.

The following Nominating Committee was appointed: Rev. Rufus P. Hibbard, General Charles H. Howard, Rev. A. Frederic Dunnels, Professor Cyrus W. Francis, Rev. George E. Hall.

A concert of prayer was led by Rev. M. E. Strieby, and the Association took a recess until 7:30 P. M.

EVENING SESSION

Began at 7:30 P. M. with an anthem by the quartette of the First church. Rev. Arthur Little, of Boston, conducted the devotional exercises. The Tougaloo singers sang a plantation hymn.

The annual sermon was preached by Rev. Charles H. Richards, of Philadelphia, from Job. vii: 17, the theme being "The Evolution of the Redemption of Man, and Our Part in it."

The Association then joined in the Lord's Supper, administered by Revs. Nathan H. Whittlesey and Joseph E. Roy.

These committees were appointed:

On Chinese Work.—Rev. A. E. Dunning, Rev. F. D. Ayer, Dea. William P. Hubbard, Dea. Samuel Holmes and Rev. H. W. Gleason.

On Indian Missions.—Rev. D. M. Pratt, Rev. A. W. Wild, Dea. C. M. Miner, William H. Strong, Rev. J. D. Kingsbury.

WEDNESDAY MORNING.

At 8:30 A. M., a devotional service was conducted by Rev. J. M. Greene. The minutes of Tuesday were read and approved.

The greetings of sister societies were presented: Of the American Education Society, by Rev. William E. Barton; of the Congregational Home Missionary Society, by Rev. Washington Choate; of the Congregational Church Building Society, by Rev. L. H. Cobb; of the American Board of Commissioners for Foreign Missions, by Rev. Judson Smith; and of the American Congregational Association, by Rev. H. A. Hazen.

The President presented a greeting from the former President of the Association, the venerable Rev. William M. Taylor, and responded to the greetings of the societies in turn.

The report on Chinese Missions, with an address on the same, was delivered by Rev. A. E. Dunning, of Boston.

A report on Indian Missions, with an address upon the same, was delivered by Rev. D. M. Pratt.

The following committees were appointed:

Southern Education Work.—President Franklin Carter, Rev. Henry H. Wentworth, Rev. Chas. H. Oliphant, David N. Camp, Rev. William S. Hazen.

Southern Church Work.—Rev. C. M. Lamson, Rev. John H. Buckham, Dea. S. R. Holmes, Charles B. Eaton, Benjamin R. Allen.

Rev. H. A. Hazen, who at the last annual meeting had introduced the following amendment to the Constitution, moved its adoption, which was voted:

Resolved, That the Constitution be amended in Article III, line eight, by inserting the words "*or local*," between "*State*" and "*Conference*"; so as to read "every State or local Conference or Association of such churches may appoint," etc.

Rev. C. L. Hall, of North Dakota, addressed the Association on "Work among the Rees, Mandans and Gros Ventres Indians."

Miss Mary P. Lord, of Standing Rock Reservation, North Dakota, gave an address on her work among the Dakota Indians.

After announcements, the doxology and the benediction, the Association took recess until 2 P. M.

WEDNESDAY AFTERNOON.

The Association met at 2 P. M., and began with singing "In the Cross of Christ I Glory."

The minutes of the morning session were read and approved.

The greetings of the Congregational Sunday-school and Publishing Society were extended by Rev. George M. Boynton, and the President responded for the Association.

The Free Parliament was then opened, and the following brethren participated in five minute speeches:

Rev. W. Willey, of Andover, for twenty-six years a missionary, spoke on the results of mission work among the Cherokee Indians. Rev. Q. M. Bosworth, of Jewett City, Conn., once a teacher of fugitive slaves in Ober-

lin, spoke on the change in public sentiment since that day. Rev. S. W. Clarke, of West Barnstable, spoke of the early work of Mayhew and Eliot among the Indians, and the loyalty of the Martha's Vineyard Indians during the Revolution. Rev. Park A. Bradford, of Tyngsboro, Mass., spoke of the need of a different form of government for the Indian territory. Rev. R. W. Wallace, of Newport, R. I., spoke on Indian work, and the need of the gospel among thirty tribes. General Charles H. Howard spoke of the schools among the Navajoe Indians, and the need of funds to take the place of Government appropriations.

The regular programme was then taken up, and Rev. J. F. Loba, of Evanston, Ill., spoke of "The Needs of the Oppressed Races."

The Tougaloo singers sang "A Building Not Made with Hands," and "Judgment Will Find You So."

Secretary A. F. Beard read a paper on "The Development of Missionary Methods."

The Association sang "America."

The report on Southern Education Work was read by President Franklin Carter, of Williams College, who delivered an address upon the same subject.

President E. M. Cravath, of Fisk University, delivered an address on the work of the higher institutions of the Association.

Principal T. S. Inborden, of the Albany Normal School, of Albany, Ga., delivered an address on educational work among the Negroes.

Rev. J. W. Doane, of Campton, Ky., delivered an address on school work in mountain regions of that State.

After announcements and the benediction, the Association took recess until 7:30 P. M.

EVENING SESSION—WEDNESDAY.

At 5:30 P. M. the Association enjoyed a banquet with after dinner speeches.

At 7:30, a Christian Endeavor meeting in the John Street church was addressed by Association speakers. At the same hour the Association met in evening session, with Vice-President Rev. Henry A. Stimson in the chair. The hymn "All Hail the Power of Jesus' Name" was sung.

The President read the following telegram from the Rockford Association of Congregational churches in Illinois:

PEOATONICA, ILL., October 24th, 1894.

Greetings from Rockford Association here assembled. Every church in this Association will make an offering for the American Missionary Association this year.

WILLIAM W. LEETE,
Chairman of Business Committee.

In reply the following was sent:

The American Missionary Association is grateful for greetings and assurances from your faithful churches. Let us praise God from whom all blessings flow.

Rev. J. Garvie, of Nebraska, gave an address on Indian work.

Rev. J. E. Moorland, of Tennessee, spoke on work among the colored people.

Rev. Alexander McKenzie, of Cambridge, then delivered an address on the life of Christ as manifest in missionary service.

Mr. L. B. Moore, of Alabama, delivered an address on the future of work among the colored people.

The Association sang "America," received the benediction, and took recess until 8:30 A. M.

THURSDAY MORNING.

The half-hour of prayer was led by Rev. Joseph E. Roy, beginning at 8:30 A. M. The Association met at 9 o'clock, and joined in singing.

Rev. Nehemiah Boynton led in the worship of the morning. The Association repeated together the 121st Psalm, and were led in prayer.

The minutes of the last two sessions were read and approved.

The financial report was read by Franklin Fairbanks, Esq., who supplemented the report with a brief address, cordially commending the business methods of the Association.

Rev. De Witt S. Clark delivered an address on "The Duty and Privilege of the Churches in View of Our Work and Our Debt."

His excellency, the Hon. Frederick T. Greenhalge, Governor of the Commonwealth of Massachusetts, addressed the Association on the hopeful features of present sentiment, and the need of Christian principles as fundamental to good government.

Rev. C. M. Lamson read the report of the Committee on Southern Church Work, and gave an address upon the same.

The Tougaloo singers sang "Little David" and "The Moon's All Drippin' in Blood."

Rev. T. J. Bell, of Selma, Alabama, addressed the Association on the advantages of the Congregational system, and the need of Congregational churches among the Negroes.

Rev. J. A. Herod, of Abbeville, La., a graduate of Straight University, spoke of the need of theological education among the colored people.

Rev. W. G. Olinger, of Harriman, Tenn., spoke on the work of the mountain people of Tennessee.

Rev. Edward Hawes led in prayer, and the Association took recess until 2 P. M.

THURSDAY AFTERNOON.

While a woman's meeting was being held in the auditorium, the Association met in business session in the vestry at 2 P. M.

The minutes of the last session were read and approved.

The financial report and that on Southern Church Work were adopted and ordered filed.

The Nominating Committee presented a report, nominating the following as a Finance Committee for the ensuing year, and they were duly elected: Gen. Augustus Gaylord, Joseph Van Vleck, John McAuslan, Arthur O. Bement, D. C. Tiebout.

The committee further reported the following nominations. Vote was ordered by ballot, and the gentlemen nominated were unanimously elected:

President, MERRILL E. GATES, Mass.

Vice-Presidents.

REV. F. A. NOBLE, Ill., REV. HENRY HOPKINS, Mo.,
REV. ALEX. MCKENZIE, Mass., REV. HENRY A. STIMSON, N. Y.,
REV. WASHINGTON GLADDEN, Ohio.

Corresponding Secretaries.

REV. M. E. STRIEBY, Bible House, New York.
REV. A. F. BEARD, Bible House, New York.
REV. F. P. WOODBURY, Bible House, New York.

Assistant Corresponding Secretary.

REV. C. J. RYDER.

Recording Secretary.

REV. M. E. STRIEBY, Bible House, New York.

Treasurer.

H. W. HUBBARD, Bible House, New York.

Auditors.

PETER MCCARTEE, JAMES MITCHELL.

Executive Committee.

For Three Years.—WM. HAYES WARD, JAMES W. COOPER, LUCIEN C. WARNER, JOSEPH H. TWICHELL, CHARLES P. PEIRCE.

For Two Years.—A. J. F. BEHRENDS.

A committee, consisting of Rev. H. A. Hazen, Rev. N. Boynton and Rev. F. P. Woodbury, was appointed to consider the conditions of membership in this body, the committee to report at this meeting.

It was voted that one new auditor be hereafter elected each year, as one has been elected this present year.

The Nominating Committee proposed the following business committee: Pastor *loci*, Rev. C. H. Richards, William H. Strong, Dea. John Dunn, John C. North, Silas H. Paine.

The committee on conditions of membership offered the following, which was accepted and laid over for one year as a proposed amendment to Article III, by adding:

The pastor of any evangelical church contributing to the funds of the Association within a year is thereby constituted a voting member for that year.

Invitations for the next annual meeting were received from Binghamton, N. Y., Detroit, Mich., and Minneapolis, Minn. Upon motion, the en-

tire question of time and place of next meeting was referred to the Executive Committee with power.

The following resolution was offered and adopted :

Resolved, That in view of the rapidly developing work of our Congregational churches through the American Missionary Association for its four-fold constituency, demanding increased expenditure, and especially in view of the peril into which several important missionary stations are brought by reason of our debt, it is our strong conviction that we should greatly increase the number of givers to this cause, and that this year every Congregational Church and every Congregational church member be invited and urged to make a contribution to this work.

It was voted that a special committee be appointed by the chair to incorporate the foregoing resolution in an appeal to be sent to every Congregational church in the United States.

The following resolution was presented, and adopted unanimously, in response to the greeting from Rev. W. M. Taylor, and ordered to be entered upon the minutes, and forwarded to Dr. Taylor.

Resolved, That this Association desires to thus give expression to its affection for, and sympathy with, our former President, Dr. William M. Taylor in his forced suspension in large measure from those activities that have rendered his life so helpful and attractive to us as an Association, and to the country of his adoption to which he has been so actively loyal.

The minutes thus far were approved, and the secretaries were authorized to complete the records.

After prayer by Rev. H. M. Stimson, the Association took recess until 7 P. M.

EVENING SESSION—THURSDAY.

The Association met at 7 o'clock and listened to singing by the Tougaloo singers.

Rev. W. W. Jubb, of Fall River, read from Luke xv, and offered prayer.

Rev. Henry A. Stimson, of New York, delivered an address on the crystallization of the enthusiasm of missionary meetings into missionary activity.

The President appointed a special committee, in accordance with the resolution of the afternoon, to present an appeal to the churches, to consist of the following gentlemen : Rev. Charles H. Richards, Hon. Franklin Fairbanks, Rev. Lyman Abbott, Rev. W. H. Davis, R. E. Jenkins, Esq., Rev. Alex. McKenzie, Rev. De Witt S. Clark.

Rev. Lyman Abbott, of Brooklyn, delivered an address on Missionary Effort as a Means to National Righteousness.

The closing address was delivered by the Hon. Frederick Douglass, of Washington.

The following memorandum and resolutions were presented by Rev. Geo. H. Gutterson, and were adopted by a rising and unanimous vote :

Mr. President and Ladies and Gentlemen:

I have a very pleasant duty to perform. In accordance with the earnest request of the officers and members of the American Missionary Association, I desire to extend their most hearty and sincere thanks to the following persons: In the first place, to his excellency, the Governor of this Commonwealth, for his presence with us this morning and for his most eloquent and earnest words. In the second place, to his honor, Mayor Pickman, of this city, who extended to us on the first day of our meeting here the bounteous hospitality of the city of Lowell, and welcomed us here.

We desire to acknowledge the courtesy of the railroads in New England and beyond in furnishing low rates of transportation for the meeting, also to the newspapers for their work, and to the policemen and all other officials who have helped us by their kind assistance. Most especially and emphatically, however, we desire to thank the people of Lowell connected with the Congregational or other churches in the city for so freely opening their homes to the many strangers who have gathered here during these three days. This is a most wonderful reminder to-night that New England hospitality has suffered no diminution.

I am sure that we should be very remiss if we did not remember here the faithful and constant service of the Boys' Brigade and the young ladies who in the committee rooms and at the doors and in other places have added their most important service in making our stay here pleasant and profitable. We thank the friends of the First Congregational church for the use of this beautiful and commodious edifice. We do not forget the singers and organists whose music has been an inspiration.

It is not inappropriate that there should be mentioned in a last word the pastors of our Congregational churches here, who not only during these three days but for many days before have with heart and hand labored in our behalf. To their energetic and efficient labors the success of this great meeting is largely due. I therefore move you that these resolutions of thanks be unanimously adopted by the congregation here present, and that they manifest their acquiescence in this by a rising vote.

After singing "My Country, 'tis of Thee," and the benediction by Rev. Lyman Abbott, the Association was adjourned.

HENRY A. HAZEN, *Recording Secretary.*
WILLIAM E. BARTON, *Assistant Secretary.*

ADDRESS OF WELCOME.

BY MAYOR PICKMAN.

Mr. President and Members of the American Missionary Association:

As the representative of the City of Lowell I bid you welcome. There are royal words in every language; in our own are the words "Home" and "Welcome." Those words are written on the gates of the city to-day and the import of them is in our hearts. I regard the work of the American Missionary Association as one of the great leavening agencies of the country. It stands for the spelling-book and the open Bible—the influences which have made free States and preserved them as such. There is a threefold nature in man—the body, the mind and the spirit. This organization recognizes that threefold division in its work.

Something more, also, is characteristic of this Association. This work is home work. In army parlance, the work is done near the base of supplies, where the conditions are most favorable to secure the best results with the least outlay; and it is not selfish to remember that our first duty, after what we owe to God, is to our own people and to our own country. This work is done in the South largely, and among the Indians, the Negroes, the Chinese and the Mountain Whites.

It is a glorious event to here commemorate the beginning of this organization. It is not a child of recent birth. It was born before the abolition of slavery, and as a powerful protest against slavery, at a time when even good men faltered and when men of religious faith differed as to the wisdom of interfering with the question of slavery. This organization stood before the world in those dark days when it meant something to express one's views freely and frankly upon the subject of slavery, and said: "African slavery is wrong; it should be abolished." It stood true to that race before the war, and after the Negro was freed and became enfranchised, then this work was amplified

What a duty we owe to the Negro and to the Indian! We have taken the lands of the Indian and we have been harsh in our treatment of him. What a dark page is that of the history of American slavery! This organization at least is paying its debt toward those races, saying: "We will come and help you. We will give to you those agencies that shall make you free men in fact as in name." Among the mountain whites as well a mighty work is being done. With a broad and firm faith, recognizing the fatherhood of God and the brotherhood of man, this Association goes forth with a zeal as holy as that which ever inspired man's efforts for his fellows. Its work is practical and wise. It puts the schoolhouse, as I have said, close to the chapel. And something more, equally as wise, is being done. It builds the technical school. It puts the tool into the hands of the apprentice and says: "Learn a trade; be a man among men; help yourself and help others." That is practical missionary work. Aside from every consideration of a spiritual nature, the work of this organization on these lines deserves the encouragement of all men.

I say in all sincerity that a gathering of this sort is most wholesome for the city in which the convention is held. In this city, as well as elsewhere, we are apt to measure success by material things. But now a gathering of this kind comes right into our midst and says: "Isn't there something higher and nobler to which you may contribute and which may occupy your leisure time?" Therefore your meeting here will be helpful to you and more helpful to us. The reflex influence of a great gathering of this sort, composed of men and women inspired with a holy zeal, is very great. It will unconsciously affect every house-

hold ; it will build us up and turn our thoughts to things unknown before, unless brought to our notice by just such influences as these.

I welcome you, then, not only as the representative of this people, but as an individual. I welcome you to a city where John Eliot worked and lived. You are on ground consecrated by perhaps the earliest missionary labor known in this country. I bid you, therefore, Godspeed and give you welcome. [Applause.]

RESPONSE BY PRESIDENT MERRILL E. GATES.

Mr. Mayor : We thank you for your hearty words of welcome to the city of Lowell. In the days when the peoples of Europe were beginning that struggle for equal rights and a share in the Government on the part of all the people—a struggle so happily finished among us but not finished in Europe—it was the great manufacturing cities that led the way in that struggle ; and when, by the advocacy of the rights of the great working masses of the people, those towns had won for themselves charters of distinctive privilege, it was held to be a very especial honor to confer upon a distinguished guest when he visited such a town the freedom of the city. There has come down to us from those old days a custom to which we sometimes see allusions still—that of tendering to honored guests the freedom of the city in a gold box. We feel, sir, that you have made the Association which I represent, and whose spokesman I am in acknowledging your welcome, "free of the city" in these gracious words. It is well with a commonwealth when it has, as mayors of its cities, men who stand for a clean, business-like administration of municipal affairs ; and it is still better when the men who thus head the administration of a town, see also the higher moral and religious values, and are glad to welcome such Associations as this. May we not say that, departing a little from the old custom, this great manufacturing town, like the free cities of the Middle Ages, has given us the freedom of the city, yet not in a golden box, but in that golden speech of welcome to which we have just listened. [Applause.]

We wish to say that we are all the more ready to accept this welcome because we who make up the great body of the members of this Association feel confident, from our own experience when we have been hosts and not guests, that there is a distinct reflex effect, to which you yourself have alluded, upon the community in which such a body as this holds its meetings. With all due respect and love for our sister missionary societies, we believe that there is no missionary society in the country that has a right to lay a stronger emphasis upon the national adjective than have we in our claim to be the *American* Missionary Association ; and we believe that there are very special reasons why, in these years of awakening ethical consciousness and of fresh conceptions of the duty owed

to the commonwealth on the part of so many citizens, we may hope that you will not only give hospitality and hearty support to this Association, but that you, the Christian people of Lowell who welcome us, will yourselves receive a distinct blessing from this meeting.

In acknowledging your welcome, I want, in a few words, to speak of three or four points in connection with our work which it seems to me, as I recount them, will serve to furnish reasons why we may hope that the advantages of this meeting shall not be reaped by your guests alone. The very fact that, having before us steadily the improvement of the national life, we are working with patriotic conceptions before us is in itself a reason why we may look for a blessing to the community which entertains this gathering. But there is another and a higher reason. It is one of the distinctive characteristics of an interest in mission work that no Christian can plan for such work at home or share in it abroad without a distinct and very perceptible enlargement of his own Christian horizon, an enlargement of his outlook upon life and upon the world. That is one of the very blessed results of following the Master in this great work of discipling the nations. The solidarity of the race; the meaning of the brotherhood of mankind, what it is to belong to that family of which our divine Redeemer, who was the King of Glory, became Himself a member that we might understand that we are all of one blood; the deeper and the truer consciousness of what is meant by the unity of the human family and the brotherhood of the race—all this comes upon those who take this outlook upon the world as the field and engage in the work of missions. And since the work of this society touches four great races, may we not be confident that there will come to Christians who thus review it during these sessions a new outlook upon the meaning of life and upon the meaning of the brotherhood of the human race?

Look at the changed conditions which have come over the prospects of China within the last few months. As we look over the dead level of the human race to that great, dark towering mass of Russian humanity in Eastern Europe, and then beyond it, to that still greater mass constituting so large a part of the world's population—so that if all the men and women of our race filed past us one after the other every third or fourth person to pass us would have the smooth face of that impassive and mysterious Chinaman, who is withal a silent, effective toiler—who can look toward the future of this great race and not be impressed by the significance of present events! Sir Edwin Arnold tells us in a recent article on Japan and China, in the *New Review*, that if the interpretation of one doctrine of Confucianism were so changed as to make the throwing of a pinch of Chinese soil into the grave sufficient to satisfy the conscientious scruples which now force Chinamen to return to China for burial in Chinese soil, the immense centripetal force which holds this people together would

give way, and this most densely crowded of the whole of the toiling populations of the earth—perhaps a third of the whole working force of the world—would be set free for emigration, and by the simple law of social hydrostatics would seek its level and permeate the other races of the earth. We have not done yet with the great race migrations. And when we think what these possibilities mean, what a profound significance is given to that little piece of work among the Chinese—so far-reaching in its import, and so much farther-reaching as the changed prospects of China open before us—which has been carried on by our Dr. Pond and his fellow-workers on our Pacific coast! Just as this society, in its origin fifty years ago, felt itself compelled to take up work for the oppressed, the despised, the downtrodden and neglected Negro, so under the teaching of the same Spirit have we felt laid upon us in these last years the duty to do something for the neglected and oppressed Chinaman on our shores; and our thoughts go out to the larger field of the world as we see how far that little candle of our Chinese missions throws its beams.

And, then, there are the American Indians, to whom you have alluded —a "vanishing people" we are often told; and yet it is a question whether there were ever more Indians on the continent than there are to-day. The problem in regard to this race does not seem to us so important in its outlook, because it touches a race so much fewer in numbers—only about a quarter of a million of them. Yet when we remember that in our work for them we are working for the only original Americans, and that we are following the example of that saintly Eliot to whom you have referred, whose name is still fragrant among the New England churches, and of Jonathan Edwards, who gave what many have judged to be the finest mind of his century to mission work among the Indians—when we remember the associations of this work, and see how the gospel of Christ is still vindicated in its redeeming power as savages are laid hold of by its teaching and made intelligent and useful Christian citizens—can we help feeling that along that line there is an outlook and an uplift in our work?

And, then, there comes that which has always been the chief work of this Association—that to which it owes its origin—the awful debt to righteousness and kindliness left upon the American people by the long and untold suffering, misery and torturing injustice of slavery, in the profits of which cotton-spinning Massachusetts shared as truly as did the cotton-raising States of the South—the debt that we owe to seven millions of our Afro-American citizens and brothers for whom Christ died. When we remember what it means to admit such a people in a day to the rights and duties of citizenship; when we remember what Bryce tells us, that always free, self-government has demanded a higher grade of intelligence than any other form of government, and that we have welcomed these Afro-American people to all the rights and privileges of citizenship, and then

remember how much remains to be done among them and how glorious a beginning already has been made by this Association—how can we, who honor the memory of the heroes who died that the Union might be preserved in the war that set the slaves free, help feeling that God has laid upon us an immense obligation toward that people, and that the work of this Association for the Negroes is distinctively an American Work?

And the indirect effect of that great curse of slavery upon the mountain whites and the other poor whites of the South, and the comparison of this indirect effect upon them with its direct effect upon the six or seven millions of those who were actually in bonds, give to our work among the mountain whites a significance of its own that brings it directly into the line of patriotic mission work.

But this thought as to our work tends to deepen our love of country, and some one may say that there is a sharp contrast between their breadth of outlook demanded by mission work and the spirit of patriotism. If a man loves the whole world, if a man seeks to have his heart go out in plans for other nations than his own, must it not be true, according to the old logical principle, that "as the whole of extension increases, the whole of intention decreases," that he who tries thus to love the whole world cannot love his own land so intensely? We hold that this question suggests a false view. He is not the truest patriot who has never a word of criticism for anything done in his own land, and boasts loudly of his own Government and of all the ways and customs of his own people. He is the true patriot who, with heart that takes in the whole race, understanding the different missions which this race and that race may have to work out each along its own lines of development, still is intensely loyal, first, to his own fireside, to his own neighbors and to his own city, and then to his own commonwealth, to his own nation, for which he would die were his death needed to preserve his nation's life. Our patriotism will not be less intelligent or less true if it has a broader outlook upon the other races and nations of the world.

We shall hope to have from these meetings not simply the broader outlook, not simply the more intense patriotism; we shall have as well that which is after all the crowning result for us in this life of Christian service—a deepening and intensifying of the altruistic impulse to labor and to plan for others. It is a most significant fact, that when that quiet worker in one of the offices of the civil service in London, who, with the interest of a biologist, had devoted himself year after year to studying little colonies of bees and ants which he kept in his office and at his home, came to write on the Evolution of Society—Benjamin Kidd—in a book which, while it does not command everywhere invariable assent, does challenge the thought of the whole Christian world, and brings out very clearly as the stern lesson of biology itself, and of that struggle which has resulted in "the survival of the fittest" this great fact, that no people can

maintain itself in the struggle, no people can be thorougly socialized except as two ends are secured by its national life. To hold its own and to advance, a people must have a large and a genuine altruistic interest in others than itself, and this altruistic, ethical impulse must be won without the loss of that strength of personality, of individuality, which makes it possible for each unit in the nation to be a strong worker in the progress of affairs. And it comes out as the teaching of history that precisely this fire of ethical and altruistic impulse glows in the cross and in the teachings of Christ, and has come from the touch of that hand of which Jean Paul Richter spoke: the hand of Him "Who is the Holiest among the mighty, and the Mightiest among the holy, who with His pierced hand has lifted the gates of empires off their hinges and turned the course of history out of its channels." He it is who taught the world this lesson, that the truest, fullest life is found in living for others. He voiced this truth when He said that the man who would lose his life for His sake should find it. And biology in its supreme generalizations emphasizes for us the same teaching, that unless we become interested in affairs larger than those of our own family and our own immediate kindred, we cannot have, as individuals or as a nation, those social powers which will enable us to maintain ourselves in the struggle which grows more intense as new social forces are evolved. Here we have fresh evidence that the truths preached by Christ and lived by Christ are *seed-truths*, and that the history of the race since Christ came into it is simply the unfolding of these seed-truths; and we may calmly rest once more in the conviction that *natural science in its progress simply evolves what the teaching of our divine Master involves* in those pregnant sentences of His which have transformed the history of our race.

If our churches were to undertake far more of this helpful work than they have yet undertaken, they would not be overburdened. Christ will not allow us to suffer from such larger work for the little ones, the benighted ones for whom He died. The great danger of our churches in these times of financial stress, is not that we shall do too much for such mission work, but rather that we shall dwarf and belittle our Christian life by economizing first of all in our gifts to missions. The true standard of giving for Christian missions has not yet been accepted by our churches. And if we gave ten times what we now give for missions, we should not endanger the life and growth of our churches. Rather, we should increase their strength and effectiveness.

But there is a fourth and final reason for our confident acceptance of your welcome. We shall not only have from the consideration of these themes a broader Christian outlook, a deeper patriotism, and a larger vision of what it means to live and to do for others, but we shall also have that which lends supreme strength and fortitude to the Christian, the consciousness that we are more fully in harmony with the supreme

will of God Himself. When He who is our risen Lord was disappearing into those heavens whence we shall see Him come again, the supreme message left for us was that His followers were to disciple all nations, beginning at Jerusalem, at their own home—foreign missions growing out of such home missions as these. When that apostle of light and culture, Matthew Arnold, proposed to himself, purely as a literary critic, the questions, "Where in the whole range of the literature of all languages can I find the single expression which sums up most perfectly the noblest thought that man has yet had? What is the highwater mark of literature? In what line of poetry or in what sentence of essayist or orator shall it be found?" How significant it is that he chose as the supreme utterance of all time that line of Dante, "In His will is our peace." To be in harmony with the will of God, to have our life-purposes laid alongside of, in line with that mighty Will, so that, like the conducting bar that is in line with and is charged by the mighty electric current, we are filled with the power and feel the sweep of omnipotence, it is through this harmony of the life-purpose with the will of God that there comes that peace in the heart which is the source of power in the life. May we not feel confident, as we carry on the work of this Association, that in ministering to these helpless little ones who need the uplifting hand, we are fulfilling the holy will of Him who came to seek and to save that which was lost?

That this may be the result of our meeting is our prayer, and the belief that this will be among the results for the community in which we meet is the reason why we accept with cordial confidence your words of welcome. (Applause).

ADDRESS OF GOV. F. T. GREENHALGE.

I rejoice at the opportunity of being with you even for a few moments, and I take pleasure in adding my word of welcome to the many which have been spoken, not only a welcome to the commonwealth of Massachusetts, but a welcome to my own city of Lowell. I say it gives me great pleasure because I know something of the vast and weighty work which your organization is carrying on. It is therefore a pleasure to see such an earnest, intelligent, philanthropic body in our home.

I am reminded that I cannot be present, as I hoped to be, this evening and hear the great Afro-Caucasian, Fred. Douglass, speak.

Our great friend thinks that Massachusetts has retrograded, that somehow in present exigencies she has not risen to the crisis as in the brave days of old. I should like to remind my friend, as he comes here to-night, that he must consider we have had a stone age and an iron age and that now we have fallen upon what we may call a commercial age. It is an age in which there is much danger that God and Mammon will sometimes appear as doubtful in predominating over the fortunes and minds and

souls of men. We are told sometimes that trade is a great end and object of humanity—that to barter, to haggle, to buy and sell, is somehow "that far-off divine event to which the whole creation moves." (Laughter.) In many cases we find, I will admit, that the men whose fathers were interested chiefly in the freedom of mankind are too much inclined to deify trade and care more for its interests than for the interests of humanity. And yet it is not Massachusetts that is in so much danger from this tendency. You find that tendency in Great Britain; you find it in every state and community of the earth. I am informed that my friend Douglass thinks that somehow we are nearly half a century behind. Behind what? Behind what Massachusetts was or behind some other community? This I am constrained to very strongly doubt, I will not say deny. If you will consider where Massachusetts was fifty years ago, you will find that the thought of Massachusetts had not fully awakened then to the great ideas of liberty which ten years later broke upon her sight like the rays of the morning sun. You will remember that in those days slavery was rampant in these free United States. I do not think then that we are behind Massachusetts' original position.

So I think we may say to-day that no matter what exigency, what crisis may arise, the public opinion of Massachusetts will declare itself in the most effective, in the most practical, and in the most expedient way.

I think that the work of your society is one of the most important factors which can assist in solving some of these great problems. Of course I know the crisis to which my friend, Mr. Douglass, refers. I know that he complains, as he has a right to complain, of the unconstitutional treatment of his brethren in certain sections of the country, and I regret that his great life cannot close in the perfect sunshine spread over the freedom of his race. At the same time, the freedom of a race is not won in a year, not even in a score of years. It takes a long time, as you have found, to uplift some of the peoples of the earth. Yet there has been an uplifting; there has been progress; and the disturbances which so distress all good citizens to-day are only a mark of progress in the evolution of the race upwards. [Applause.]

I, therefore, would say to my friend, "Be not discouraged; this great work will still go on. Education, respect for law, a true interpretation of the principle of equality, a greater regard for the rights of man and not so much regard for the rights of property, are the principles by which this great problem may be solved." I believe we all need commerce and trade; it is the way in which we live; but still the character of a nation is vastly more than its commerce. You can develop character without commerce; that is one of the incidents of ordinary life; it is not one of the things which stir the soul. I heard Mr. Edwin D. Mead, the other evening, in the Old South Meeting House, quote from one of the old Athenian philosophers and law-givers, and he said: "There are three

great principles which go to the making and the preservation of a great commonwealth; one is that the things that belong to the soul shall rank first; next, the things that belong to the body shall come second; and third, the things that relate to property shall come last." [Applause.] Blackstone, in his Commentaries, has followed, to some extent, the same order, and the great body of the common law of England, adopted here, follows the same course, and discusses, first, the rights of persons, and, secondly, the rights of things.

So, I say that it is for organizations like this, it is for the men who love the Redeemer, to bring forward His ideas—the greatest political economist on earth; and when you come down to the fundamental principles of Christianity, you will find that they are the fundamental principles that go to the making of a great commonwealth. [Applause.]

REPORTS OF COMMITTEES.

REPORT ON CHINESE WORK.

By Rev. A. E. Dunning, *Chairman.*

The twenty-fourth year of the Chinese Missions of the American Missionary Association on the Pacific Coast closes with twenty-one schools under its care, all of them in California. During the year thirty-four teachers have taught 1,201 Chinese pupils, of whom 197 have been led to cease worshiping idols and 173 have professed faith in Jesus Christ.

These schools are scattered through the cities and towns, from San Francisco, southward 500 miles, to San Diego on the borders of Mexico.

The work done is hand-to-hand work, not marked by waves of emotion, not blocked by excited opposition. The teachers in these schools patiently lead their pupils into the knowledge of the English language and American customs, and as patiently, step by step, into the knowledge of the gospel of Christ and forgiveness for sins through Him. They meet the traditions of idol and ancestor worship inherited from more than twice as many as the Christian centuries. They seek to recreate consciences in bondage of fear to evil spirits into consciences responsive to the will of the one holy God; to awaken, as the supreme motive to obedience to that will, the love of Chinamen for that Jew who was incarnate as the only begotten Son of God, who is the crucified and risen Lord of Jews and Chinamen who believe on Him.

The opposition to the work of these missionary teachers and converted Chinamen has no warmth of excitement. It is cold-blooded on the part of the heathen themselves, whose tender mercies are cruel, and it is directed against those who renounce heathendom for Christ only as those familar from birth with race pride and national inheritance and family ties of their countrymen could carry it on. On the part of Americans, it is mainly indifference, which sometimes sinks into the sneer of a Congressman or the oath of a sand-lot politician, or else it is the expressed conviction that no Chinaman is sincere, and that the only aim of the pupils is selfish—to learn English or get work. Enough examples of this sort are furnished to give as sharp a point to these criticisms as goes with those made against evangelistic movements in Christian communities; perhaps not more, in proportion.

These teachers, then, do not find their reward in money, or in fame, or in the excitement of large gains in the number of converts. The Superintendent of this work, Dr. W. C. Pond, says that he notified them several months ago that owing to the stringency of the times he might not be able to send them the small pittance on which they have heretofore sustained themselves, and that he would not blame them if they closed their schools. But not one teacher closed his school. The replies from Chinese teachers are quite as interesting as those from Americans. One of the latter answered, "I shall not join the strikers, but keep right on." Gin Foo King wrote, "God will take care of us; why should we fear?" An American teacher answered, "Pay or no pay, I shall keep up the school." Joe Dun said, "You need not send money; I have rice." These replies show that the converted Chinaman has not less Christian heroism than the American Christian; and when we remember that $10,000 only is asked for from all our Congregational churches to sustain these workers for the coming year, it would seem that there must be enough responsive heroism in all the Congregational disciples of Jesus Christ to make up that amount.

This work is not likely to take on much larger proportions. The number of Chinese in this country is slowly but steadily decreasing, and is now probably less than 100,000. The immigrants come from one province only, and that under British control. Yet the results of this work have already far more than justified the small outlay, nor are they without elements of romance to which the providence of God may give unexpected splendor. We have not only to consider in heavenly measurements the significance of some 1,050 Chinamen professing themselves followers of Jesus Christ in California since this mission began. We have to think of many of them going back into heathen communities with a faith as inspiring as that which animated the saints of Cæsar's household to whom the Apostles sent greeting. We have to think of the mission which these Chinese Christians in America moved the American Board to start, and which they continue in part to sustain in South China, only ten years old yet, but already having a church of 63 members, 5 missionaries and 10 teachers and 420 pupils, evangelizing influences from our mission in America, working in the heart of the oldest, darkest, greatest center of Asiatic heathendom. We have to think of the present war between China and Japan with its unknown possibilities, with its amazing certainties of breaking down old and mighty barriers and opening the way for western civilization and the universal gospel; and we have to think of the Divine Providence over all, working to transform these ancient kingdoms of darkness into the kingdom of our Lord Jesus Christ, and giving to faithful waiting and working disciples rewards greater than they have conceived of for their interest, their prayers, their gifts in the great work of God in bringing the nations into obedience to His blessed will. Let us remember China, and remember that in our Chinese mission God has set before us an open door.

REPORT ON INDIAN WORK.

By Rev. Dwight M. Pratt, *Chairman.*

A lover of Christ's kingdom cannot study the work of this Association during the past year without a warming of his blood. It illustrates the devotion, the zeal, the self-renunciation, the heroic sacrifice which everywhere makes the ministrations of the gospel a redeeming power. Churches here at home that find the work of conversion difficult, and spiritual harvestings meager, may well turn for inspiration to the Indian churches of Nebraska and the Dakotas, where in some instances twenty-four, and even as many as forty-six, new converts have been added to individual churches during the year on confession of faith. Many of our large city churches cannot claim such a

large Sunday-school as that of Fort Berthold, N. D., with its enrollment of 275 Indian children, or such proportionate benevolence as that of the Indian churches which gave last year out of their poverty $300, $309 and $375 respectively. Where, under similar conditions, among our white populations can we parallel the church at Fort Yates, that in four years has grown from a membership of 16 to 160, and at the May communion added seventeen more converted Indians to its enrollment?

Such spiritual fruitage in a work so recently established is simply marvelous. It puts to shame the devotion, the benevolence, the converting power of our Congregational churches throughout the land, and places the work of this Association on the highest level of Christian effectiveness?

This brief report can call attention only to points of special interest and importance. An opportunity of rare promise has presented itself in the young mission at Crow Agency, Montana. More than 3,000 Indians come under its immediate supervision. No other evangelical Protestant mission has entered the reservation. Providence has in a very marked way fitted for this work a young Englishman, educated at Eton, who came to Canada expecting to act as foreign correspondent of a London bank. The story of his conversion is one of the romances of missions. Seeking to aid the Indians on the frontier of Canada, he realized his utter inability to relieve their deepest wants and comfort their sorrows without a loving faith in Christ. As a result, he became a Christian. He soon sought ordination as a missionary. A central congregation of 115 is the fruit of two years' work. The little building now used as a chapel should at once be replaced by a commodious structure costing at least $2,500. Your committee would specially commend this enterprise to the prompt generosity of some large-hearted givers, with the hope that special donations by individuals or churches may at once cover this pressing need. The opportunity, in its magnificence, cannot be surpassed. The work of the Association among the Indians seems to be demonstrating in a very marked way the law of spiritual increase, "to him that hath shall be given." Every year shows accumulating gains because of the annual acquisition of power. The influence secured this year makes enlargement possible next year. Through blessings already received the red man is coming to appreciate and desire the benefits that flow from Christianity and personal religion. The value of his own manhood has dawned upon him to such an extent that whole tribes are responding to Christian love and yielding to Christian truth. Such is the outlook everywhere.

It is absolutely painful to turn from these glorious achievements and possibilities to consider enforced retrenchment in the work of education. Our honored secretary is not too emphatic in calling this retrenchment a "terrible slaughter." When we estimate the value of manhood it is nothing less than appalling to think of closing schools; of dismissing missionary teachers; of shutting the doors of learning in the face of more than 400 expectant pupils already enrolled. Christian benevolence ought never to have permitted such a school as that at Santee to decrease from 241 pupils to 94, thus practically turning out of doors for lack of money 147 bright Indian youths who were coveting the blessings of a Christian education.

The Association made no mistake two years ago in refusing Government aid for its schools. Christian enterprise cannot be hampered by alliance with the State or by being in any way subject to political patronage. Nevertheless, the annual loss of one-third of its receipts for Indian educational work has created a crisis that threatens permanent disaster. Your committee is confident that this crisis is a heaven-sent challenge to the faith of the church. It summons it imperatively to a more definite and substantial expression of its love. Some of the tears shed because of these cruel retrenchments ought to be shed at this end of the line. *Our* hearts ought to weep, and *our* voices tremble with emotion, as well as those of the self-forgetful missionary, when we think of sending scores of little Indian boys back from the care of a Christian

home to the filthy huts of a degrading heathenism, or of closing the hospital to reinstate the old medicine man—the wild embodiment of a savage paganism—in place of the cultured, consecrated Christian physician. Through school, hospital and church we have reached a point of advantage that seemingly makes possible the early redemption of the entire Indian race. It will not be long, if we fulfill our mission, before these once dusky savages become, as Christian men and as naturalized American citizens, a congenial and useful factor in our American life. The chief element of promise lies in their eagerness for Christian enlightenment. So pronounced is this eagerness that the Congregational churches of America must greatly enlarge their benevolence and expand their work if they would keep pace with the opportunities God is putting within their reach. *Enlargement* is the supreme demand of the hour.

REPORT ON SOUTHERN EDUCATION WORK.

By President Franklin Carter, *Chairman.*

No one can have read the reports in the American Missionary for July and August of the commencement exercises at Tougaloo University, at Fisk University, at Talladega College, Straight University, Tillotson Institute, and the other schools of learning under the management of this society, without gratitude to God for the solid and extensive work which these schools are doing.

The apprehensions which the political and social conditions during the past year have awakened in patriotic minds in regard to the future of our country abide with us still. But the knowledge that one hundred graduates or thereabouts have left these higher institutions in the South with minds trained and hearts consecrated to the love of man and the redemption of their race, and the certainty that thousands more have acquired in the thirty-six normal and graded and in the forty-two common schools such training and wisdom as will, even if carried no further by school discipline, make them useful and healthful centers of influence, gives reason for hopefulness.

The silent forces developed and quickened in those schools will all be found in any crisis on the side of enlightened patriotism, and will prove to be of immense value. The fact that a professor in Straight University, with the co-operation of leading colored men, prepared a petition addressed to the last legislature of Louisiana on the subject of the injury done to the State by acts of mob violence and lynching, which petition was signed by the foremost white citizens of New Orleans, cannot fail to illustrate the growing influence of the institutions fostered by this Association.

Nor should it be forgotten that Hampton Institute, Atlanta University and Berea College, with their annual leavening product of enlightened young men and women, were children of this society. If we recall the many years during which the eldest and best of this long list of schools has been educating minds and hearts for the service of God and human brotherhood, we shall get a larger view of the extensive and conservative work they have done.

Nor can we neglect to emphasize the later but not less promising efforts among the Highlanders, as Dr. Ryder calls them, people whom every true American should love—the descendants of brave men and women; loyal to liberty at a fearful cost; in most instances eager for learning and religious privileges; dwelling in beautiful scenery and almost redeeming their curiously bad grammar by soft enunciation; hospitable; tenderly loving their animals, yet strangely sensitive to insult. Out of such a people what fine examples of illustrious manhood and womanhood may yet come, if this society is supported in its devotion to their education.

Out of conditions not much superior to these came the noblest martyr to American liberty, Abraham Lincoln. The redeeming and uplifting influence that under God's

blessing, by the direction of this Society, is now exerted in some of the mountain towns of North Carolina, Kentucky and Tennessee, if thrown about the boyhood of the only poor Southern white son who became President of the United States might have made the memory of Andrew Johnson hardly less precious than that of his predecessor.

The industrial side of this educational work secures the harmonious co-operation of mind and body and prevents the contempt of manual labor, a contempt easily arising in the minds of those released from compulsory service and admitted suddenly to great opportunities. That mankind as a whole are to eat their bread in the sweat of their own brows and not in the sweat of somebody else's brow is the cardinal doctrine in the schools of this Association, and is, we believe, warmly enforced by all their instructors in sociology.

The graduates of these schools are not all to become teachers. The Great Apostle does not distinctly say it, but this Association believes that some members of the Christian Church are honorably called to become cooks, and some to be housekeepers, and some to be mule-drivers. The co-ordination of muscle and brain and heart to useful service is the issue of this training. Work with the hand is made honorable.

The past year has seen a marked advance both in the influence and extent of this work. Twenty-one hundred children of the mountains have been taught, an increase of six hundred over last year's record. "The schools in the mountains have become," says the annual report, "the pride of the community." One academy building has been burned, but over $500 was immediately pledged by the poor mountaineers in the vicinity for the purpose of reconstruction.

The leavening and civilizing power of education among the negroes is becoming more apparent. A truer appreciation of the work of this society is secured each year from the old dominant race in the South.

The transforming power of Christian love, as manifested by these teachers, makes in all these schools loyal disciples for the Master and adds them to the local church.

The Indian pupils have been much fewer than last year, 417 in place of 858. The Chinese have received in amount substantially the same instruction as hitherto. The one feature of regret here, as in other redemptive work, is the inability to occupy the fields white for the harvest. An earnest cry for new schools is continually heard from the mountaineers. A cry no less earnest arises from the illiterate blacks, at present 60 per cent. of 7,000,000, a number equally great with the 100 per cent. of 4,000,000, appealing for instruction at the close of the civil war. But in the patient, faithful labor and solid success of this depressing year we can only rejoice, and hope that much larger resources will be reported at the next anniversary as having been devoted to the expansion of this side of the blessed work of this Association.

REPORT OF COMMITTEE ON FINANCE.

By Hon. Franklin Fairbanks, *Chairman.*

For the past two or three years it has been the custom of this Association to appoint a "Finance Committee" of gentlemen in no way connected with the executive administration, whose duties are to examine into and report upon the financial affairs of the Association. This committee consisted of Franklin Fairbanks, of Vermont; Joseph Van Vleck, of New Jersey; Augustus Gaylord, of New York; Silas H. Paine, of New York, and Wm. A. Talcott, of Illinois.

Four of the five members met at the rooms of the Association in the Bible House, in New York, on October 17th, and proceeded with the business in hand.

The Treasurer's books were placed before us. Your committee felt a little delicacy at first as to its work, fearing it might be said we were going back or behind the Audi-

tor's report, which pronounced the Treasurer's accounts correct. But your committee were to go beyond the work of your Auditors and examine *methods* as well as acts. Every facility possible was afforded us for such examination, not only by the Treasurer, but also by the Chairman of the Executive Board and the Corresponding Secretaries, all of whom were present.

The manner of keeping the Treasurer's books is to be commended as most complete, and yet so plain and simple that those who are not expert accountants could easily comprehend the whole. The receipts from churches, individuals and legacies are entered in separate columns and classified in location. The expenditures are treated in the same way, so that we can easily see how much is expended monthly in each of the departments of field and school work. We assure you these books are most admirably and accurately kept.

The trust funds and securities are kept in safe deposit vaults, and they can be examined only in the presence of the Treasurer and a member of the Executive Committee, as each holds a separate key for the two locks. All checks drawn by the Treasurer must be countersigned by an executive officer before they can be used. Every safeguard possible, as it should be, is placed upon the funds of the Association and the disbursements of the same.

We find a full and detailed inventory of all real and personal property held by the Association.

A monthly statement is laid before the Executive Committee, together with a list of all receipts and disbursements for the month preceding, which must be approved by a sub-committee on finance. Quarterly examinations of all financial transactions are made by two auditors, elected annually by the Association. Their certificate is appended to the yearly report of the Treasurer.

By the Treasurer's report we find the current receipts of the Association for the fiscal year to be:

From Churches, Sunday-schools, Missionary Societies, etc...	$185,252.26
From Estates	95,367.10
From Income	10,999.33
From Tuition	41,351.11
From Slater Fund paid to Institutions	7,500.00
Total	$340,469.80

There has been an increase in collections from churches and living donors of $5,948.80, from estates of $18,879.20, from income of $746.72, and from tuition of $550.20, making the increase from these sources $26,124.93, which is quite gratifying in view of the times.

Debt balance last year	$45,028.11
Debt balance of this year	21,332.86
Making a total debt at close of this year of	$66,360.97

By a vote of the Association no help has been received from the United States Government for subsistence, etc., for the Indians during the past year, which, if received as in previous years, would have amounted to about $22,000. This amount would have materially reduced the debt.

The income from the "Daniel Hand Educational Fund for Colored People," amounting to $51,639.70, has been most faithfully administered.

Your committee was greatly interested in examining not only the financial methods of the Treasurer but also those in fields of mission service, in the collecting service, and into the general financial condition of the Association, and we cannot too highly

commend the earnest efforts of the officers in charge of the affairs of the Association in their care for and administration of the moneys intrusted to them by churches and benevolent people, and to economically carry on the great work committed to them. Every dollar contributed has been judiciously expended, without the loss of a single cent.

In conclusion, we can most cordially recommend the work of the Association to the churches and to all who desire to help uplift the Negro, the Indian, the Chinaman, and our Mountain Whites to Christian manhood. We urge liberal gifts, that the work may not falter or the management be embarrassed by a debt, assuring you as business men who have looked into the affairs of your Association that the work of the executive officers is carried on upon business principles.

REPORT ON SOUTHERN CHURCH WORK.

By Rev. C. M. Lamson, *Chairman.*

The annual report of the Executive Committee of the American Missionary Association on "The Church Work" is a suggestive and inspiring commentary on the text, "Unto Him be glory in the Church." This is the unit of all missionary action—in its idea it is the center, interpreter and power of all effort to improve the world and set it forward in spiritual life. It is the necessary society of the gospel, and the only one. All other institutions take their meaning and authority from it. By direction and indirection it gathers in itself all those agencies that elevate and save men or races. Any society that seeks to give the best things to men, teach them how to realize themselves, awaken the life and secure the things that nourish it, make them part of the State and of a genuine social force, must establish among them churches and impart the church idea. The church represents the meaning and aim of life, and schools, industrialism, are the agencies to secure them. It is a dominant purpose of the Association to lead those whose welfare it serves to form churches, support them, look upon them as their spiritual homes, submit to their temperate restraints, and illustrate in their family life, industry and social habits, the character which the church teaches and requires.

This is the faith which we express by the Association. The church—the local New Testament church—is adequate to meet the great difficulties it encounters and the constantly changing conditions of Southern life.

The difficulties are very serious and very evident. There is the distress and incompetence of poverty, such poverty as would cause bread riots in a Northern community. There is ignorance; two-thirds of the colored population are illiterate, and a book is a mystery to most of the mountain whites. There is the race shiftlessness not easily touched by any of the higher motive forces. There is the inexorable social law that refuses to every Negro, whatever the wealth or the cultivation, the position of a lady or gentleman; there is the common view of religion as an excitement, an emotional drunkenness—the difficulties within and without are numerous and serious. But the church where the minister and his home are illustrations of practical religion, where duties are made more important than rights, and character ambitions made the associates of high hopes, where the presence and love of Christ are made the impulse and guaranty of a salvation for the whole man—such a church is the sufficient and only power to save a race and make it worth saving. There are no difficulties too great for the power of the gospel living in a church. Every work of the American Missionary Association is toward the church.

The conditions of Southern life are changing. The slave is becoming merely a memory. The religious plantation songs are giving place to "Gospel Hymns," a slight but a real advance; there is less of superstition; the ideas of liberty, manhood, are

producing a ferment which is a necessary process in a race on its way from barbarism to civilization. The South is changing. The church is the divinely appointed institution to stand among these changes and become the friend and helper of all tendencies to the better life. Because we believe in Christ as sufficient for any man, we believe in the church of Christ as sufficient to meet the needs of a race in all its perils and transitions.

Our secretary calls the mountain whites the Highlanders. It takes two kinds of elevation to make a Highlander, if the Scotch furnish the ideal—physical and spiritual. To make the second as evident as the first demands all the wisdom and devotion of which we are capable. But such devotion—in the face of the poverty and ignorance and changing population—has proved effective. The material for character and personal power abound among the mountaineers of East Tennessee and Kentucky. The genius of Congregationalism is adapted to the discovering and awakening and guiding them to the life of which the powers sleep within. It is evident from all reports of the mountain life that for securing pure homes, public spirit, large and intelligent sympathies, the first need is for churches—and there should be, to speak with the modesty that dares not tell a falsehood, Congregational churches. We do not call our Church the American Church, but it is the one best adapted to make Americans.

We are not to reckon the church work of the Association by the amount given to it last year, $45,000, nor by the number of churches aided, 156, nor by the number received as members on profession of faith, 1,086, though this is twice the per cent. of additions to our Northern churches, nor by the number in Sunday-schools, 15,335, but by the contribution from the schools of educated workers for the churches. The schools exist for the sake of the churches, the elevation of the quality of church life, and for the general impulse given to that life throughout the South by schools for the training of hand or brain. The work is small, but it is the beginning of a great one. If we believe in the Christ of the church the church of Christ will increase among those we serve and make known to them and to us the manifold wisdom of God.

SUMMARY OF TREASURER'S REPORT.

EXPENDITURES

The South.		
For Church and Educational Work, Lands, Buildings, etc.		$243,234.03
The Indians.		
For Church and Educational Work, Buildings, etc.	43,546.69	
The Chinese.		
For Superintendent, Teachers, Rent, etc.	13,200.75	
Foreign Missions.		
For Missions in Africa, Income paid A. B. C. F. M.	4,828.80	
		$304,810.27
Publications.		
For American Missionary (26,000 monthly), including cost of copies sent gratuitously to Pastors, S. S. Superintendents, Life Members and Officers of Missionary Societies	7,493.94	
Less amount received from Subscribers	616.05	
	$6,877.89	
For Annual Reports, Leaflets, Clerk-hire, etc. $3,019.06		
Less amount received from sale of Leaflets 111.61		
	2,907.45	
		9,785.34

AGENCIES.

For Eastern District—District Secretary, Clerk-hire, Traveling Expenses, Printing, Rent, Postage, Stationery, etc.	7,107.22	
For Middle Eastern District—Traveling and other Collecting Expenses	837.60	
For Middle Western District—District Secretary, Traveling Expenses, Printing, Rent, Postage, Stationery, etc.	3,355.42	
For Western District—District Secretary, Clerk-hire, Traveling Expenses, Rent, Postage, Stationery, etc	4,844.73	
For Woman's Bureau—Secretary, Traveling Expenses, Circulars, Clerk-hire, etc	1,921.33	
		18,066.30

ADMINISTRATION.

For Department of Correspondence	17,123.64	
For Treasurer's Department	4,817.00	
For Rent, Care of Rooms, Postage, Traveling Expenses, etc.	7,355.98	
	$29,296.62	
Less expenses paid from Daniel Hand Income for its administration	5,000.00	
		24,296.62
For Annual Meeting		942.64
For Wills and Estates		1,199.45
For Interest		2,674.94
For Amounts sent to Treasurer by mistake		27.10
		$361,802.66
Debt Balance, Sept. 30, 1893		45,028.11
		$406,830.77

RECEIPTS.

From Churches, Sabbath-Schools, Missionary Societies and Individuals	$185,252.26	
From Estates	95,367.10	
From Income, Sundry Funds	10,999.33	
From Tuition	41,351.11	
From Slater Fund, paid to Institutions	7,500.00	
		$340,469.80
Debt Balance, September 30th, 1893 $45,028.11		
Debt Balance on year 1893–1894 21,332.86		
		66,360.97
		$406,830.77

ENDOWMENT FUNDS.

Yarmouth, Mass., Estate Mrs. Ellen Battell Eldridge, The Ellen Battell Eldridge Fund	$10,000.00	
South Framingham, Mass, Estate Mrs. S. N. Brewer	969.76	
New Britain, Conn., Mrs. H. P. Strong in Memoriam of Miss Sarah M. Strong	1,200.00	
Shoreham, Vt., Estate Miss Eliza A. Hand	500.00	
		$12,669.76

DANIEL HAND EDUCATIONAL FUND FOR COLORED PEOPLE.
INCOME ACCOUNT.

Balance in hand, October 1st, 1893	$18,324.70	
Income collected 1893–1894	51,639.70	
		69,964 40
Amount Expended for the South	46,376.70	
Balance in hand and appropriated	23,587.70	
		69,964 40

RECEIPTS FOR THE WORK OF THE YEAR 1893–1894.

For Current Work	$340,469.80	
Income Daniel Hand Fund	51,639.70	
Total	$392,109.50	
Endownment Funds received during the year	12,669.76	
Grand Total for the year		$404,779.26

This is to certify that we have examined the accounts of H. W. Hubbard, Treasurer of the American Missionary Association, for the fiscal year ending September 30th, 1894, with the vouchers, and find the same correct, as stated in the above accounts.

We also certify that we have examined the property accounts, and the certificates of stocks, bonds and other securities held by the Association, representing the investments of the several funds, and find them to correspond with the balance sheet of September 30th, 1894, and with the detailed statement of the books of the Treasurer.

New York, October 12, 1894.

PETER MCCARTEE, }
CHARLES P. PEIRCE, } Auditors.

ADDRESSES ON THE REPORTS.

ADDRESS OF REV. A. E. DUNNING,

ON CHINESE WORK.

It is not easy, brethren, to awaken enthusiastic interest in Chinese missions. To a stranger the race is wooden, though shrewd and seemingly profound. The Chinese have not had the best impression of Christianity from what they see of it in our cities. They must often hold that a profession of Christianity is empty. I do not think that we American people touch the people of China in any such way as that the electric current of Christian spirit passes from one to the other. But when I saw in the address of Mr. Yen recently, a Chinese minister coming from China to this country, the throb of Christian love and devotion to the gospel of Jesus Christ, my heart went out to him, and I should like very much to sit down and talk with him in Christian fellowship. I suppose I should feel the same way if I were to meet those other Chinamen on the Pacific Coast who a few years ago were heathen, but are now Christian men, working among their

own people. Any man of any race who carries the message of the gospel on his lips so that it flows out from his heart, has the password to the heart of any other Christian of any other race. And so I suppose that the individuals connected with the American Missionary Association work on the Pacific Coast, touching individual Chinamen and bringing about a common understanding and a common personal affection, are opening ways of communication between America and China which may have very much larger significance than we suppose.

I believe that it needs only the spirit of the gospel to put into the physical life, and the mental life, of that greatest nation, numerically, a power that shall transform that people as much as the power of the gospel has transformed our English race and made us what we are to-day. I have a thought that China is something like that great desert which existed in Southern California a few years ago. Men who were obliged to sojourn there used to speak of it as Hell's Acres. But somebody caught the river and turned it into little rivulets that sank away into the sand and disappeared for a time. But, by and by, the river became like the river of Ezekiel's vision, and wherever it went there was life. To-day there is not a garden in all this continent more beautiful than the riverside and its surroundings. I think China is that arid desert, with immense possibilities stored in it, needing just one thing—the water of life. I believe that Christ came into this world, not to reform society that he might save souls, but to save souls that society might be reformed: and I believe that this apparently simple work in which individuals in America touch individual Chinamen who go back to their own home is opening rills where the water of life may flow. It may seem for a time to disappear in arid sands, but in its track will spring up the blessings and the glories of Christian manhood and womanhood.

ADDRESS OF REV. DWIGHT M. PRATT,

ON INDIAN WORK.

The Congregational churches in America have great reason to rejoice in the ideas and principles presented in the work of this Association. The gospel proclaimed from this platform is absolutely cosmopolitan. It knows no distinction of race or color. It is as much at home in the cabin of the black, the wigwam of the savage, the den of the Mongolian, as in the parlor of the cultured Caucasian.

In working for the Negro, the Indian and the Chinaman, as well as for the Anglo-Saxon, the American Missionary Association represents the four great continents of the earth, and thus all humanity—the entire world. No missionary organization on the face of the globe better illustrates the impartial and all encompassing love of the Redeemer. Coming to this platform is like ascending a lofty mountain whence one can behold all the kingdoms of the world and the glory of them.

It should not be long before every member of the Indian race in the United States has the opportunity presented him personally of becoming a new creature in Christ Jesus and of having the privilege of education and citizenship. The church never had a more definite problem to solve, nor a grander opportunity to complete the redemption of an entire race and present it as a trophy to its ascended Lord.

To-day Christianity is proving the Indian to be a man; a man capable of grand expansion and achievement. The author of "Social Evolution" mistook facts in affirming the rapid extermination of his race. Without Christianity he must indeed go; but his intellectual and spiritual redemption means that he is to remain and compete with his brother man for the prizes of a Christian civilization. That was a wonderful conference at Cherry Creek one month ago. A new day has dawned when one thousand Indians come together in one encampment for three full days to discuss the great problems of practical Christianity, American citizenship and immortality. I must confess amazement at the extent of the work; twenty-nine ministers among the Dakotas alone, nineteen of them native Indians; thirty churches, with a membership of two thousand and benevolences averaging nearly three dollars a member; a Dakota native missionary society with five missionaries in the field; well organized women's boards, Young Men's Christian Associations, Sunday-schools and Christian Endeavor Societies. These achievements in less than one generation are simply stupendous. Given centuries of such environment and spiritual discipline and I cannot but believe that the Indian has inherent capacity to take his place among the aggressive factors of Christ's growing kingdom.

We Protestants and Congregationalists ought to have more faith in the future, and to demonstrate our faith by increasing benevolence in support of missionary enterprise. What is it that commands our supremest admiration as we view the sublime grandeur of the Cologne cathedral? Not the beauty of its architecture; not its incomparable majesty; not the genius of its designer, but the sublime, prophetic, far-visioned, unconquerable faith, and the stability of the church and kingdom that inspired the enterprise and carried it to completion over the long space of six turbulent centuries. Our vision ought in like manner to span long ages to come. We ought to look forward confidently, through the medium of this Association, to the time when the Indian, the Negro, the Chinaman, yea, and all humanity shall, on this continent, be built into the mighty fabric of a temple whose glory no material structure can emulate.

The hope of this Association lies with the children. Its Indian schools *must* have enlarged and adequate support. The redemption of an entire race will be near at hand when we do for the children of the red man what God calls us to do. I was recently looking through a back number of the AMERICAN MISSIONARY. My eye fell upon a pictured group of Alaskan

Indians. The impressive feature of the picture was the unspeakable difference between the faces of the children and those of their parents. The former were sweet, innocent, attractive and full of promise ; the latter coarse, rigid, ugly, and morally petrified. The one told of infinite possibilities for growth and refinement ; the other seemed hopeless in their ignorance and degradation. It is marvelous how infancy, even among savage races, testifies to all the divine possibilities of the human soul, and everywhere proves man to be the inheritor of an immortal birthright. This blessed fact evermore opens the way for the redemption of benighted races.

Were the result of missions only to be measured by their reflex influence on the church, the untold blessing received would well repay the cost. A distinguished writer once said, " Let no one despise the Negro any more, he has given us Wendell Phillips." If pleading the cause of the oppressed slave was the making of Wendell Phillips, so we can say, Let no one despise the Indian any more, for he has given us an Eliot, a Brainard, a Morgan and a Riggs. These apostles to the red man stand as the noblest representatives of Christian zeal and consecration, and the church to-day, in working for the Indian and in supporting adequately the work of this Association, rises to its highest level of faith, devotion and spiritual power.

ADDRESS OF PRESIDENT FRANKLIN CARTER,

ON SOUTHERN EDUCATION WORK.

It is a matter of profound significance, it seems to me, as we sit here this afternoon, that we are surrounded by these escutcheons with the names of the States upon them. It is significant and symbolic of the work of this society here. The work of this society is for the salvation and for the unity of this nation. It seems to me that no one could contemplate the social and political condition of our country at present without anxiety, not to say without alarm.

Taking the country at large, with a great respect for the work of the Congregational Home Missionary Society, and with a respect not less great for that which originated in the New West Commission, it seems to me that if I were to name the work which has the most promise for the American people, which is destined to be the most truly conservative and helpful, I should name the educational work of this Association. By that work the Negro is being lifted up to the citizenship which was so rudely thrust upon him ; by that work the poor white is being made a truer man ; and with every step in the advancement of these classes, they become more important and demand and receive larger consideration. And as for the cost of it, why, the educational work of this society is a small per cent. of the interest on the debt incurred by the American people for the

maintenance of more than a hundred years of slavery in this land—a debt on which a very small portion of the principal was paid, in our great Civil War.

There are seven millions of blacks and two millions of these mountain whites. Of course they are not all reached by this Association. That only about thirteen thousand pupils are taught in these schools should not blind us to the greatness of the results attained. The present and past pupils of these schools have helped to reduce the percentage of illiteracy; and the emphasis that lies on this great work is mainly this: that it is all civilizing because it is wholly Christian.

Now, if the time ever comes when the destructive and conservative forces of this country are arrayed against each other, the past and present pupils of these schools will be found on the side of law and government; they will be found on the side of respect for property; they will deserve the sympathy of the higher classes. And if that time never comes, then these schools will have been very largely helpful in preventing its coming. When we come to look at it, this society is the greatest anti-lynching and anti-feud organization that could possibly be devised. A woman moved with sympathy for the Negroes shot down, as they are often shot down like dogs without any process of law, sometimes guilty of the crimes for which they are punished, but oftener not guilty, has been this summer conducting a crusade before English audiences and arousing English sentiment against the brutality and lawlessness of the South. But there is no one here who will not admit that the humblest teacher among the whites in the South, the humblest teacher of this society among the blacks, teaching, as I suppose all of them do, that doctrine which is so amazing to the natural man, that resentment and revenge are the farthest removed from a noble character—that we are to turn to him that smites us on the one cheek the other also—I say there is no one here who will not admit that the humblest teacher of this Association, living the life that the Master required, and following him in all these principles, has done more thus far to suppress brutality and violence in the South than Miss Wells could have done though she spoke a dozen languages and preached a dozen years, speaking three hundred times a year, before the most cultivated audiences of modern Europe.

A sentiment so degraded as exists in some of these mountain towns and some of the cities of the South can never be removed except by the slow process of education and the application of Christian life. But let us not forget that there are in the North occasional sporadic influences at work producing similar results. Let us have no Pharisees; let us recognize the fact that we are of the same blood, and that around us in some of our Northern States are tendencies of the same kind.

There was a memorable address delivered by Mr. Frederick Bramwell, President of the British Association of Science, six years ago, in which he

emphasizes the importance of small forces or factors in the arts and sciences. He called it himself an address on the "Next to Nothings." He gave a large number of scientific facts, familiar I suppose to many in this audience, but I venture to mention one of them, and give it an application. One-twentieth of one per cent. of aluminum added to a mass of molten wrought iron will reduce the temperature five hundred degrees and make the whole mass fluid. So I believe that the small percentage of Christian love imparted by these teachers to the hearts and lives of their pupils and to the life-blood of the community in one of those mountain towns will so reduce the heat and passion that they will unite as one mind to expel this madness.

And then the work among the Negroes—who can think of its history, who can think of its origin, of its past and present meaning, of its scope, who can look into the faces of a company of dark-skinned children and young men, without profound emotion?

REMARKS OF HON. FRANKLIN FAIRBANKS,

ON FINANCIAL REPORT.

I have no address to make. I only wish to add that we have not overstated what we have said in our report. The decision of the Association a few years ago, to appoint a finance committee to look into this matter, seems to me a very wise move. At some of the Association meetings which have been held in the years past it has been my misfortune to be placed upon the committee to receive the Treasurer's report and make a report upon it. The committee was appointed after the Treasurer had read his report at the meeting, and it gave no time whatever for that committee to look over the matters. To be sure, the Treasurer had his books and spread them out on a table; but what can be done in a very few moments looking over a mass of books? This committee has had time, in the office where the work is done, to examine matters and go over the whole ground. We did it because we wanted to know for ourselves and also that we might be the better able to tell you what was being done in the way of distributing the money which the churches and individuals placed in the hands of the Association to be distributed.

The work, as the reports show during the past year, has been attended with wonderful results. The schools are prosperous; the students are anxious to learn, and the work of lifting up the boys and the girls has certainly been very encouraging during the past year. And the money given to this Association to do this work has been most judiciously expended, and it has been made to accomplish, it seems to the committee, more than could have been in any other way.

It is to be hoped that the Association will continue to have its business affairs, which are very important, looked into from year to year, and

give the committee an opportunity to do the work faithfully, as they can by going to the office themselves rather than waiting until we come up to the annual meeting and deciding upon what has already been done by the auditors.

ADDRESS OF REV. C. M. LAMSON,

ON CHURCH WORK.

In the report of your Executive Committee there is an honesty that attracts us. There is no attempt to represent the work at the South as an easy one or to count up great victories. In reading the various reports we seem to be opening a kind of Pandora's box. The evils come flowing out one after another and their names seem to be legion; but the secretaries have closed up in that box, to remain there, Hope. And they who believe in Christ and the power of Christ to meet every possible condition in humanity may entertain Hope as the most rational Christian emotion.

I know that the work at the South meets, in a way, the half scientific declaration that the lower and inferior races must go to the wall in the presence of a higher and, therefore, stronger civilization. We are told by those who have read history and the statistics of our national life that the Negro is diminishing in power and in numbers—the necessary thing, says the scientist, in the presence of a dominant white race; and there is a sub-conscious assent to this theory in the North and a very super-conscious assent to this theory in the South. The feeling that the Negro is going to the wall is dominant; but it may not be entertained for a moment by the Christian church. We, therefore, to-day send as our message to the Negro: "Wake up; learn; take upon yourselves the duties of citizens; enter into churches, and you may, in your persons and in your race, defy this verdict of science and of history. You may, indeed, go to the wall, but as the captives from the East went to the wall in Jerusalem, that you may build it up, every man doing his own work and building over against his own house.

The mission to the church is the mission of this Association. But we are told that the difficulties are insuperable. The elements of Negro character are named over and over in our presence, and what can you do with these things? Preach to them. Teach them. The gospel has power to achieve anything, if behind it there is the true spirit that gives and loves and lives in the gospel. And when we white people are talking about the immorality of the blacks let us be honest. The blacks are impure; the blacks do not distinguish religion and morality; our work to them is a foreign mission, we say; they are corrupted. Agreed; but what shall that white race say that has proved its own corruption in a million faces at the South to-day who are not all black? The pot may call the kettle black, but the pot must look after its own life first.

It is said that in this church work we are working at arms' length. You go to San Francisco and the churchman will tell you that the Chinese are incapable of being Christianized. You go to the Northwest region and they will tell you that the Indian has in him no capacity for public life. You go to the South and they will tell you that the black is incapable of becoming a true American. But the gospel of this Association is far-reaching because it is far-seeing. This Association is prophetic and its hands reach where its prescient eyes see. The negro is not an American and the church is to Americanize the Negro. We are not to have an American Negro any more than an Irish American. We say to the Irish of this country: "Are you Irish-Americans?" If they are well instructed, they will say: "No; we are Americans from Ireland." We say to the Chinese: "Are you to become Chinese-Americans?" "No," they reply; "we are to become Americans from China." So we say to the Negroes: "Are you to be negro-Americans?" "No; we are Americans—owing to the sin of your forefathers—from Africa." We are to Americanize the South, and the one power, I believe, to Americanize the community, so far as we are concerned, is the Congregational Church.

I know the pros and cons of this matter are very clear and very numerous. There is this for, and this against. But I remember the words of Senator Hoar—a most comprehensive and prescient statesman—when he said to me: "You are a Congregationalist; I am not; I do not believe in your creed; but I do believe that your church will live so long as it supports the American Missionary Association."

We may ask to-day the old question—What is a Congregationalist? And the answer is a very perplexing one. It was brought up in an assembly, I think, not many years ago, in Massachusetts. One gentleman of an inquisitive turn arose and said: "I would like to know what Congregationalism is? I don't care to have a very definite answer. When I see a fish I know it is a fish. It may be a pickerel or a haddock; there are different kinds of fishes; but I know the difference between a fish and a bird. Make clear to me some of you the difference between Congregationalism and Episcopacy, for instance." The difference is not very clear, and in these days of church unity let no man attempt to make it any clearer. But this is certain, that this Congregational Church in these great missionary assemblies defines itself as the church with a mission. We have a mission to the races in our land, a definite mission from our Lord. We are not discussing what we think about facts to day; we are simply elevating the clear mandatory thought of Christ. If you are a church worthy to live you are a church with a mission. The church with a mission to establish churches and Christianize other races will save two—the race to whom it gives the Gospel and itself. God save the Congregational Church!

ADDRESSES FROM FIELD WORKERS.

ADDRESS OF REV. C. L. HALL,

ON INDIAN WORK.

Not long ago when I was riding with an Indian woman, one of our church members, we passed a bluff by the Missouri River in North Dakota by a stretch of bottom land. She said: "On that bluff my younger brother once fasted for four days. He was seeking the *hopa*, that is, religion. I tried to get him to come home, but he would not. He cut his finger off in the agony of his search for the supernatural." Then she showed me her own mutilated finger, cut off in mourning for the dead. She said: "We hadn't been told in those days; you hadn't told us, and so we did these things."

Recently riding also with another church member we passed a conical bluff by the side of a creek. She said: "This is my father's favorite ground; here my grandfather used to fast and pray. Then he told my father to tell his children to remember this place. My grandfather did not think, when he said that, that we would all be Christians, and since studying so much this last winter at the Moody Institute about the second coming of Christ, I have wondered how it would be with my ancestors when that time came."

It was to these people who had not heard, a people not a people, a social and religious chaos, every man doing what was right in his own eyes and worshiping such a god as he most favored—it was to these people that we were sent, and they have become a people of God. They are shown to be the people of God by their trust in Him. George Wash, one of our Indian young men, voiced the thought of a good many when he rose in prayer-meeting and said: "We seem as a people to have come to a great river; the old ways we cannot follow any longer; there is no way open for us, but there is one thing we know, that there is a God in heaven and we can trust Him. We are like little children; we do not know anything about God's ways, but He will have mercy on us." They show they are God's people by their devotion to Him. An instance of this is seen in Poor Wolf. He is an old man of 74 years, the chief among the Gros Ventres. He was a conjurer also. He received large emoluments for conjuring and services in sickness. He also had the hair of his ancestors, good spirits whom he worshiped. He had also a poetical mind and had made a number of songs connected with the religious and social life of his people. He became a Christian. He took the gods from his house and also the gods of other people that were entrusted to his keeping and put them out on the prairie. A prairie fire came and consumed them. In answer, there seemed to come lightning from the demons; his horses were

killed, his wife became a paralytic and he became blind, but he knelt in his house and prayed, "O, God of my daughter, be my God also!" After a while he partly recovered his eyesight, his wife's health was restored, and we welcomed all his household into the church.

Another instance came in a woman named All Blossom. She was a degraded Indian woman, and we regretted the marriage of one of our hopeful young men to her. She would not join with him in his subsequent confession of faith, but his faithful life and death were finally the means of her conversion. She went to live at a distance of forty miles from the mission, saying that being there by herself she could escape the heathen influences that would drag her down. There on Sunday she gathered the neighbors in a service, although she had neither Bible nor hymn-book, and soon two of them united with the church. That she might have a better place for worship, she built next to her own house, with her own hands, a house as good as her own, which she called her prayer-house. Though having to take care of stock of her own and finding a widow's life very difficult, she yet refused to be married to a man who was not a Christian, adopted a little baby girl, teaching it to say, "I am a poor child; I have no father, but Jesus is my father."

Last spring, when I was sick, good Deacon Many Bears came in and stood over the bedside looking with a troubled face, and then broke out in an earnest prayer for my recovery. These people show their love for me because I have brought to them a knowledge of the Saviour. Poor Wolf's daughter came home from school in the East this summer, and the old man looked to her for further instruction in the ways of God that he had taken. He said, "I notice they all say 'Our Father' in prayer. I have done so many wrong things and been for a long life so far from God's ways that it does not seem right for me to say, 'My Father.'" His daughter said, "I gave him the text, 'To as many as receive Him, to them gave he power to become the sons of God,'" and then Poor Wolf said, "If He gives me the power to be His son, then I think I may call Him Father."

And so by the grace of God these people are no more foreigners and strangers, but fellow-citizens and members of the household of faith.

ADDRESS OF MISS MARY P. LORD,

ON INDIAN WORK.

The disciples of old said: "We cannot but speak the things which we have seen and heard." If I rightly understand why the American Missionary Association has called me here from my work on the western prairie, it is that I may simply tell you some of the things which I have seen and heard there on the reservation.

The country is one of extremes, of heat and cold, and drought and

flood. During the first winter I was there the mercury went to forty-eight degrees below zero ; last summer it went up to one hundred and ten degrees in the shade. There are stretches of country where one might travel thirty or forty miles without finding water, and there are seasons of the year when we are practically shut out from all intercourse with the outside world because there is so much water.

The first night I spent on the reservation, by unexpected incident of travel, I was obliged to seek shelter from the night and the storm in an Indian house, and since that time I have felt sure of their friendliness and hospitality.

But people say to me, "These are civilized Indians ; they are more advanced and peaceable." Our people are Sioux ; they call themselves Dakotas, which means peaceable. They are usually known as the Sioux, and an army officer said to me last summer that they are the only tribe who ever met the enemy in the open field. The particular band among whom I am working is the Teton band, a word meaning proud or haughty, and the name fits them well. Our location is about ten miles from Sitting Bull's old home and the scene of his capture. One of the deacons in our church, a man of noble Christian spirit, is a nephew of Sitting Bull.

These are our people. In many ways they are like little children, and often their simplicity of character manifests itself in ways that are very beautiful. Their environment frees them from many of the conventionalities to which we are accustomed. I gave a woman a dipper, and on looking out a moment later I saw her holding the dipper under the handle of the pump. Their ideas of medicine are peculiar. Sometimes an Indian who needs medicine will want to look over our whole stock and select for himself.

Indians have their views about etiquette. In their manners they are naturally courteous. To us, with our familiar ways, it sounds odd to hear a little boy address his playmate as "friend." Social life among the Indians is governed by laws more strict than our own.

It is sometimes said that Indians are lazy, but we have more applications for work than we can meet. In visiting the homes of the Indians I usually find the members busy about some useful employment. The women are often found sewing, making dresses for themselves, or clothing for their husbands and children. Sometimes old women are found dressing skins or making buckskin moccasins or gloves. I find the men, too, busy about their homes, sometimes building a new house or barn or repairing the corral. They are making progress, and trying to do as well as they can. Later, in the haying season, they go out into the hayfields, usually camping miles away from home. They are taking more and more interest in farming, and they provide better for their stock.

The Indians are frequently called low and degraded, and no doubt many of them are, but frequently we find among them a delicacy of nature

which we are accustomed to think of as belonging only to people of culture and refinement in our own Christian homes. They are often called dishonest, but I have never lived in any community, east or west, where I felt that life or property was safer than on Standing Rock Reservation.

But are they not treacherous? We are very frequently obliged to entrust ourselves implicitly to them as guides, and in other ways. In my little home I am six or eight miles from the nearest white person, and there at night, when probably you are sleeping behind carefully locked doors, I have only the wire screen between myself and the outside world of Indians, and I feel quite as safe and secure as you do. In taking long drives over the prairie we are always glad to meet an Indian, whether he is one whom we have ever seen before or not. We are always sure of a cordial and friendly greeting. Some time ago, one of our native teachers told Miss Collins that she ought not to take a certain proposed drive alone, because there had been an unknown white man seen some ten miles or so in another direction, and it was not safe.

One day I was riding with an Indian, and one of the ponies proved to be not a very ambitious animal. Pointing to him, he said, "That pony, he too-late!" I thought, friends, that we as a people had been very much like that pony. We have been "too late" in reaching the helping hand to these, our brothers and sisters, on the western prairies.

ADDRESS BY PRESIDENT E. M. CRAVATH,

ON SOUTHERN EDUCATION WORK.

I am here to plead for deeper sympathy and more generous support for the college and professional work being done in the South by such institutions as Fisk University. If I am successful in any reasonable degree in presenting the case as it is seen by many, at least, of the old and experienced missionaries of the Association, my plea cannot be in vain.

I take it, that the work of the American Missionary Association has for its end to render the most efficient aid possible in uplifting the colored people of the United States to the plane of enlightened Christian citizenship.

There are a few peculiarities of the situation which should be kept distinctly in mind in considering the best forms of effort for the accomplishment of this end.

First—There are about 8,000,000 of people included in that portion of our population designated as Negroes. They are American citizens and share, with a reasonable degree of fairness, the general advantages of public school education established in the various States of the union. Most of them are not, therefore, without some educational advantages.

Second—Quite a large per cent. of the 8,000,000 thus classified as Negroes have a preponderance of blood derived from white races. A larger proportion have a smaller per cent.

Third—In the Southern States, where most of the Negro population reside, all who have a distinct trace of Negro blood are classed with Negroes and are shut up, educationally, to the advantages provided by public schools for Negroes or to institutions founded specially for their benefit. They have no access to the college and university established for the white people.

Fourth—While the work done by the Association in the South is distinctly missionary, it is not directly for the lowest, most ignorant and most degraded of the race for which it works—its aim being to uplift and enlighten the race. True wisdom demands that it should lay hold of the most promising youth of the race, work them into strength and efficiency, and send them forth to multiply and to enlarge the great work in the midst of the masses of the people.

The bright, the active, and the enterprising boys and girls are the ones who will have influence and wield power for good or for evil when they become men and women.

Fifth—It is the peculiar work of the institutions of higher learning to gather under their influence such young men and young women and give them years of patient and careful intellectual, moral and spiritual training, that they may become the leaders, the reformers, and the regenerators of the industrial, social, intellectual and religious life of the race.

For such institutions and the all-important work they are doing I am here to plead. I do it—

First—Because such institutions are the most efficient agency in saving the colored young men and young women of the South in the time of their greatest peril and danger.

Second—Because of the vital importance of stability and strength of character in those who shall be the regenerators of their race.

Third—Because of the supreme importance of cool-headed, calm and far-seeing thinking in the leaders of the race.

Fourth—Because of the vitally important relations which such institutions sustain to all and every other kind of educational work.

ADDRESS OF PROF. T. S. INBORDEN,

ON NEGRO EDUCATION.

In order to fully appreciate the work that this Association is doing in the South it is also necessary for you to know something of the life and homes of the masses with whom it is laboring. You can't get this knowledge by riding through the country.

You must visit the homes and plantation quarters, in which you will see the real condition. The old log-cabin, with one room in which to house often a family of ten people greets your eyes. I have visited hundreds of such homes from Arkansas to the Atlantic Coast and know that the conditions and influences are such as to invite the lowest forms of vice and sensuality. The children have nothing to associate with these homes but places in which to eat and sleep, and thousands are not fit places in which to do that.

Three difficulties worthy of mention are encountered in the educational work in most every part of the South.

The first lies in the fact that the masses of colored people have had grounded in every fibre of their natures the idea that they are unfit for any other vocation except the cotton-field and the house-servant. To meet this difficulty the work of education must begin with the mothers and fathers in the cabin, face to face with their dependent and helpless little ones.

The second difficulty is the popular prejudice on the part of a certain class of white people to discourage Negro education. As the work of education progresses in all the schools, white as well as colored, this prejudice grows less. I think it worth repeating that where our schools are located in healthful and intelligent communities race friction is the least encountered. It must not be thought that the Negro has no friends to education among the white people of the South. The fact is, the white people of the South who are able, have an educational problem of their own to solve which is as momentous as the Negro education is to the missionary societies of the North.

The third difficulty which our work encounters is a financial one.

The fact that about four-fifths of the crops raised in the South are the result of Negro labor proves that they are not a lazy, shiftless mass of beings as is often attributed to them. There is a system of land tenure in the South that makes it almost impossible for our best farmers to rise far above the common comforts of life.

When these difficulties have been met there is no sacrifice too great for parents to make for their children. When you read in the AMERICAN MISSIONARY that our boys and girls walk ten or more miles per day to our schools and that they bring chickens, eggs, potatoes, rabbits, milk, butter and sugar-cane with which to pay tuition, don't think that this is fiction, for it is a real fact. It expresses an enthusiasm and a determination that knows no discouragements.

What has the American Missionary Association done for the Negro? It has caused some of our Southern boys and girls to put a part of the English Bible into the African language. It has made college presidents of some of our bootblacks. It has made preachers of truth and righteousness out of our hotel boys. It has made college professors of the first order

out of cotton-pickers. It has given us lawyers and doctors of whom you cannot be ashamed. It has filled hundreds of public school-houses with teachers who give honor to their profession. It has, through the influence of her schools, transformed thousands of log huts into comfortable frame, brick and stone houses with cosy yards and spacious lawn fronts. In these houses you will find the same books that you read; the same periodicals that give life and tone to your homes, and the same music that your sons have studied.

Instead of the rough, the sullen, the uncouth, the sour-looking, the dissipated, the furrowed-faced, the half-clad boy that entered Straight, Atlanta, Talladega and Fisk a dozen years ago, you will see a gentleman of culture and refinement, whose inteilectual aspirations could be satisfied only by having a diploma from Yale, Oberlin, or Harvard.

ADDRESS OF REV. J. W. DOANE, OF KENTUCKY,

ON MOUNTAIN WORK.

I am glad to have the privilege of appearing before you in behalf of the mountain whites of my native State, midway in the tier of States between the Great Lakes and the Gulf of Mexico, an important State occupying an important position. I shall preface my remarks with a short description of old-time Kentucky life in the bluegrass region by giving incidents in the life of some of my ancestors.

My grandfathers and my father were born in the heart of the bluegrass region, and I was also born there, therefore the advancement and enlightenment of Kentucky people are doubly dear to me, and are matters of personal interest to me.

My grandfathers were among the early settlers of Harrison County. They came there when the forest was almost unmolested by the woodman's axe, they improved their farms by building cabins, clearing the land and tending their small crops. My father learned at an early age to make war against the forest and the other obstacles of pioneer life. I have seen the log house where my father was born. I have seen the spinning-wheel that my grandmother used, while she seated my father in a horse collar to keep him quiet and out of mischief. I have seen the sheep-skin my grandfather used for a saddle. My father was in the bloom of manhood when the civil war was declared and took his part with the secessionists. He was one of General John Morgan's men who captured Cynthiana, Maysville and other places, who tore up so many railroads, burned down so many bridges and terrified the Union army every way they could till they were captured.

The mountain regions of Kentucky are a survival of the pioneer times. They are in about the same condition the bluegrass regions were in the

boyhood days of my grandfather. Spinning and weaving are still done by the house-wife in the mountain regions. The spinning wheel and the loom, together with beds, a table, a few chairs of home make, and *sometimes* a stove, comprise the furniture of the log cabins in country districts of this region. Unless you have been among them and mingled with them, as I have for more than a year, you cannot realize the intensity of their desire for educational advantages, and their great struggles with poverty and many other disadvantages.

For instance, one man sold a valuable horse for half its value in order to give his son the advantage of our school. Another poor man offered to furnish the school with coal, being unable to pay cash for his daughter's tuition. Another man asked me if he might pay by the week, as he never possessed so large a sum as $2 at one time. Another young man sold his horse to pay board and tuition, and walked to school.

And I could name others who have mortgaged their farms, sold their corn and meat and vegetables in order that their children might attend our school. I know two mountain girls who picked blackberries, carried them five miles, and sold them for ten cents a gallon to earn a little money. These instances are enough to show that these people are industrious and ambitious, ready and eager to grasp at every advantage offered.

The people of my field of labor felt themselves isolated and unnoticed by the outside world till the American Missionary Association took up the work and proved to them that they had warm friends in the North and East. This has given these people a brotherly feeling for the North, thus greatly lessening the wide gulf which has separated the North and South for more than thirty years and uniting them in one common bond of friendship and brotherhood. Every school planted by the Association is another great step toward uniting these two political factions, and when this union is fully established through the means of our schools our mountain people will then be in a condition to overtake the rest of the world.

One school established by the Association has the power of reaching a whole county. One of our pupils opened school with thirty scholars, one spelling-book, one grammar, a fifth reader and two slates, the other day.

One good father told me he liked our teachers because they were kind to his children and because they taught so many other things beside "book larning." Sometimes and very often you will find these teachers following other professions and trades beside teaching. You will often find a minister, farmer and teacher combined in one man, and of course he is not expected to know much of either work. Of course the pupils began to prepare their backs for a good lashing as soon as our teachers came, but as the days passed by it was found that kindness had won their hearts and they did not need whipping, and when our teachers left, many of them wept bitterly. They had ruled, not with the whip, but with kindness.

ADDRESS OF REV. JAMES GARVIE, OF NEBRASKA,

ON INDIAN WORK.

The Indians are here to stay. They were here before you were. People are saying that the Indians are dying out. It is not a question whether they will die out or whether we will exterminate them. It seems to me it is not a Christ like thing to talk about, exterminating them or letting them die out. That is the easiest and quickest way to get rid of them; but I tell you when we get to heaven God is going to require the blood of the Indians at our hands.

Now the Government, it seems to me, owes a greater duty to us as a race than anybody else. The Congregational churches may say that they have so many missionaries out there and so many converts and churches and Sunday-schools and Christian Endeavor Societies and all that, but there are a great many Indians that the Congregational churches have not got hold of yet, and the Government owes a bigger debt to them. The Government has been taking these Indians and corraling them like so many wild cattle. They have got to live just so, and they have got to live right there. They cannot move. They cannot go from one reservation to the other without the order of the agent. It seems to me it is one of the worst things for the Indians to be penned up in a corral like that.

But there is one way that the Indians have found out to go from one place to another, and that is by Christian influence. We have what we call annual conferences that meet every September; different churches send representatives. We had what we call our Missionary Conference at Cherry Creek this fall, which I attended. There were about three thousand Indians gathered there, one thousand of whom were Christians. The others were not Christians, but they came there to see what Christ is doing for the Indians. That means a great deal for these pagan Indians to come there and see the better ways of Christian Indians.

Now, come to the educational part of it. It is my plea that my people may have the Christian education and not the Government education. I have seen enough of the Government-educated young man. The Government is trying to civilize the Indians by giving them clothes and wagons, and ox teams, and horse teams, and everything they want, but they are still Indians, and they will keep on wasting what they get. There is no need of the Government giving to the Indians, and it does no good. When you have a Christian Indian he is going to save; he is going to use what means you put into his hands in the best possible way. You may do whatever you please with the uneducated Indian, but he is still an Indian, and my plea is to kill the Indian through the Christian civilization and save the man.

As I was riding up to that missionary meeting at Cherry Creek, over three hundred miles from my home, and passed through the different

villages, young men would come to me and say that they wanted to go to the Santee School. I told them no, that we could not take them because our white brothers were having a great deal of trouble with their money in the East, and hadn't sent us enough to keep our school. They would turn away with their heads hanging down and go back to their tents. Now, that is a very sorrowful thing, as you would know if you had been through that same experience. It would hurt your heart to see those young men who want a Christian education and cannot obtain it.

ADDRESS OF REV. J. E. MOORLAND, OF TENNESSEE,

ON NEGRO EDUCATION.

This is a day of "burning questions." But some burn more than others. Those burn most which lie nearest to us. When an unfortunate one comes to us our first question is, What do you need? Not, what do you want, but what do you need? Let our question be to-night, What do the colored people of the land need?

What is the burning need?

Is it money? No. Valuable as it is, yet there is something more desirable still. Is it freedom from mob violence? No. Bad as that is, only a few are victims. Is it the right to the ballot? No. Sacred as it is, as high as the fences have been built to disfranchise the negro in many States, yet he can qualify and win the victory. The need is to be met by two institutions—the church and the school. When these institutions have done their work in full there will be no need of money or any other thing that will make a well-rounded man. The church and the school must train and discipline men in order that they may be able to stand the conflict of life. A few days ago I met a minister and asked him, "What is the greatest need of our race to-day?"

He very quickly said, "Moral training." A little later I met a mechanic and asked what he regarded as the greatest need of our race. He said, "Education." These answers were given time after time by different ones and in different words, but they meant the same.

They were true.

They imply this great and burning need. They comprehend the idea that the American Missionary Association has been laboring to carry out for these many years. Our great chain of schools is turning out men every year as graduates and undergraduates.

We have reached that kind of a crisis in the colored churches. The cry is heard "better preachers," men with "broader culture" and "better men." Better service—that which will meet the needs of the people. This cry comes from the minority. But thank God it comes. It means a better day is near at hand. Too many times a very good sermon is ruined by an accessory which is to "move the people." The methods of

raising money in many of the old churches is simply appalling. All kinds of schemes are resorted to. No sense of duty seems to accompany this service by many.

Amid all this there is some light, it is true, but much of the picture is as dark as it was twenty-five years ago. Just think of these young men and women who sit at the feet of our beloved instructors returning home with college diplomas to listen to the preaching of a man who has not even an elementary education.

The Congregational churches were pioneers in this great work. They have done more than all the others put together. They have planted a chain of schools, academies and colleges from Washington to Texas. They have demonstrated at the communion table that men are equal before God. They have shown that it is possible for the Negro to attain as high accomplishments as any race. After all this good work, are you going to let the prize slip away from you? Shall we see our Fisk, the child of song, brought into its happy condition by those weird voices that made you laugh and cry a few years ago, turned into another institution or have its influence curtailed? I answer for you, No.

Say not that the churches are small and that these people ought to go into the larger ones and be the leaven. The leaven must be on the outside this time.

Remember that the churches of New England were few and small once on a time, but they stamped their influence on their section and the whole land so indelibly that it remains to-day plainly to be seen in many of our best institutions, in the history of our honored dead and in the noble example of the living. History will repeat itself in the South. Push the churches in the South. There must be New England ideas sent down there, and this is the chance and the way. No mission field is more needy. None will pay better in the end. You have not a people wholly ignorant of Christ, but one in many, many instances, that has a "zeal without knowledge."

ADDRESS OF MR. L. B. MOORE, OF ALABAMA,

ON NEGRO WORK.

The American Missionary Association has been doing the work of the good Samaritan all these years. Slavery left the colored man, who had been beaten and robbed for two hundred years, weak and sick and sore. The American Missionary Association came and took this man up and said, "Here is a man whom God has given us to save. He is our brother and here is our opportunity." So they gathered physicians from your homes in New England and all over the North to go and deal with that man and give him doses that he might be healed. They sent word back

to the North that the man had a disease that had been eating into his system for two hundred and fifty years, but the case was a hopeful one, and they would keep at it for a number of years. Very soon the disease began to yield to the treatment, and those who had looked and passed by on the other side began to say, "If you are going to deal with him you must give him light medicine in homeopathic doses." But these physicians said, "No, we are going to give him strong medicine, and we are not going to stop dealing with this case until we see results"; and so during all these years this Association has been establishing industrial schools and normal schools and academies, and even universities in the darkness of this land.

Now, what has been the result of that? These industrial schools have been sending to the country places and to the small towns a host of young people who have gone forth as skilled mechanics, and they have gathered them in from the hills and valleys and said, "Go and learn how to farm with improved implements; go and learn the carpenter's trade with the best tools; learn painting and shoemaking and blacksmithing, and carry the knowledge of these things back to the homes whence you came." They have been teaching the dignity of labor.

These industrial schools have also been teaching the value of free labor. The South is just waking up to see what it has lost by slavery. If the white man of the South had been as shrewd as the white man of the East was he would not now be groaning in poverty and saying, "We would like to help in this work, but we are so poor."

The colleges of this Association are sending out leaders for the people, and oh, how my people need leaders! I can take you to places where the blind are leading the blind and they are both falling into the ditch together. How important it is that there should be leaders among this people to instruct and help them! These colleges have sent forth a thousand college-bred men who are going to teach that people; and I tell you the time is coming when that thousand will be increased by another thousand, and the ignorant and oft-times immoral leaders will have to give way before the light which is now rising.

Now, why ought this work to be sustained? The first reason is, it pays, and that is the business reason. When a man invests money he wants to know whether it is going to yield him a large income. Can you show me a work that has brought a larger income than the work of the American Missionary Association? Can you show me a people in all history that has made the progress which has been made by the black people in the South according to your own testimony and the testimony of white men in the South?

Then there is another thing: this work is but justice. It is but just to the slave who toiled for two hundred and fifty years and accumulated the wealth of this nation. The white man and the colored man were in part-

nership together for two hundred and fifty years—John Smith & Co.: but when the dividends were declared John Smith got them all and the poor colored man has yet to get a settlement. So he is just asking for a share in the dividends.

ADDRESS OF REV. J. A. HEROD, OF LOUISIANA,

ON NEGRO LEADERS.

The study of history teaches that no race has ever become great without leaders, from the times of Abraham and Joseph to that of Moses. If we wish to be informed as to the history of a people we find ourselves studying the lives and characters of their leaders. Very much of human history is conditioned upon the question who and what were those who led the way. The course of action which awakened in the people a desire for liberty, both religious and civil, in the history of the English people, in the fifteenth and sixteenth centuries, was greatly determined by those who stood forth as the exponents of these principles. The Pilgrim Fathers who came here in search of freedom of worship had great leaders, and the first age of the life of this country in freedom, liberty and greatness is due to such men as Adams, Hancock, Hamilton and Washington.

In what may be called the second era of our national life the most conspicuous leader is Abraham Lincoln, who signed the Proclamation of Emancipation and to-day lives in the hearts of seven millions of people of my race as the most conspicuous and beloved figure in modern history.

But now their leadership would not have been possible but for the subordinate leadership of others less conspicuous, those upon whom they relied to mould the social life and to minister to the moral and spiritual nature of the people. Great men become possible only when humble workers are faithful and true, so that the leadership of teachers and preachers is hardly less important than that which is more usually recognized.

If it be true that the success of their race or nation depends largely upon its leaders, it is doubly true of the people of whom I am one. The demand for consecrated, intelligent ministers and teachers for my people was never greater than it is to-day. Illiteracy, vice, superstition, are man's great foes in impeding his progress, endangering his liberty and his salvation among all peoples, especially in this country among my own people.

Our ministers have a great influence over the people. They can lead them as a shepherd leads his sheep, and the better qualified they are the more they can do toward helping the people to lead moral lives, and my people can never be uplifted from the condition in which emancipation found them until there shall be many more whose chief duty it is to win souls for Christ who shall be found in this holy leadership.

ADDRESS OF REV. W. G. OLINGER, OF TENNESSEE,

ON MOUNTAIN WORK.

My people are not a progressive people. Too many of them are satisfied to live as their fathers and grandfathers lived in the same little old "log cabin," where they and their fathers were born, cooking by the fireplace, with "hog and hominy," and the veritable "corn dodger" as staple articles of diet; fruit, which grows so luxuriantly for the planting and some care, is but little cultivated, they being satisfied with that which grows wild. They are slow to accept innovations upon the ordinary ways of doing things, any proposed advancement being styled "Yankee notions." Attempts at public improvements in the way of bridges, good roads, and railways are strongly resisted, and the only way to break these inherited prejudices, is for good, earnest, progressive men from the North to come down and settle among us, and show by practical demonstration the advantages of good farming, fruit growing, improved stock, better roads and bridges. When they see with their natural eyes the more progressive ones will swing into line and begin to do likewise.

But I must turn to another and sadder phase of my subject. In many localities, the methods of teaching—if indeed we may call them methods—are still in use, which were employed fifty years ago. There is yet to be found the windowless school-house, with its crude furnishings of slab-seats, boards fastened to the wall for a writing desk, heated by means of a fireplace or a stove with pipe through an opening between the logs. This Association has done much to better the condition of things along these lines, by establishing schools in various localities.

But I come to you to-day, and plead with all the earnestness I can command, and ask you to help us erase from the map the deep coloring which throws its dark shade upon us, and in its stead bring the light of prosperity, piety and peace. I know of no field where the use of consecrated money, consecrated hearts, heads and hands, will bring more speedy and grander results for good, than the field that I have the high honor of representing before the American Missionary Association. Do not let the fact pass from your minds, that we are in *America*, not Africa.

What I have told you is but a small part of the work which you, by your means under God, are doing in this, my native land. I am asked to report every month new openings for churches and Sunday-schools. I cannot do it, except to say that the whole country is open. What we want is consecrated men to come down and go in and out among the people, teaching them the way more perfectly. We want consecrated money to support these workers and to build schools and churches. Whenever money is ready to help support a missionary and build a church, I will guarantee the "opening." For what has been done, I am devoutly thankful to the great Head of the Church, and to you, my yoke-fellows in the Gospel.

OBITUARY.

MISS JULIA A. GOODWIN.

This estimable lady died suddenly at Mason, N. H., October 14th. She was one of the oldest members of the church, and was the daughter of Rev. Daniel Goodwin, who, ten months before, was laid to rest in the village cemetery. Miss Goodwin, for fifteen years, taught in the South under the auspices of the American Missionary Association. She was for several years at the Storrs School, Atlanta, then at Thomasville, Ga., and later at Selma, Ala. A tendency to weak lungs caused the cessation of her labors, and for two years she has been battling with that dreadful disease, consumption. Abundance of testimony is borne to the loveliness of her character and the usefulness of her work.

WOMAN'S STATE ORGANIZATIONS.

On account of the extremely crowded state of our pages, we are compelled to omit the usual list of these organizations from this number.

RECEIPTS FOR OCTOBER, 1894.

THE DANIEL HAND FUND.

For the Education of Colored People.

Income for October	$960 00

CURRENT RECEIPTS.

MAINE, $851.98.

Deer Isle. First Cong Ch. and C'g'n		$3 25
Foxcroft and Dover. Cong. Ch. and Soc.		6 50
Hallowell. Mrs. H. K. Baker		5 00
Lewiston. Pine St. Cong. Ch		22 83
Patten. Cong. Ch		6 35
Phippsburg. Cong. Ch		6 68
Portland. Second Parish Ch., 30; "A Friend," by Dr. D. M. Pratt, 5		35 00
South Bridgton. Cong. Ch		2 50
Union. Cong. Ch		11 00
Maine Woman's Aid to A. M. A., by Mrs. C. A. Woodbury, Treas., *for Woman's Work*:		
Groveville Buxton. "Three Sisters."	3 00	
Wells	10 76	
		13 76
		$112 87
ESTATE.		
Corinth. Estate of Sarah E. Perham, by John L. Crosby, Executor		739 11
		$851 98

NEW HAMPSHIRE, $1,382.68.

Bennington. Cong. Ch	9 37
Claremont. Cong. Ch	17 50
Colebrook. Cong. Ch. and Soc	5 00
Concord. "A Friend," for a Life Membership	30 00
Conway. Mrs. S. C. Hill and Daughter, *for Central Ch., New Orleans, La.*	10 00
Epping. "Friends" (5 of which *for Chinese M.*)	10 00
Hampton. Cong. Ch	6 53
Hanover. Cong. Ch. at Dartmouth College	128 50
Hanover. Mrs. S. J. Kellogg	15 00
Gilmantown. Cong. Ch. and Soc	4 75
Milford. First Cong. Ch	75 00
North Hampton. E. Gove	20 00
Temple. Sab. Sch. Cong. Ch	11 03
New Hampshire Female Cent Inst. and Home Miss'y Union, by Miss Annie A. McFarland, Treas., *for Woman's Work*:	
Concord. Y.P.S.C.E. South Cong. Ch., in Memoriam Four Deceased Members, *for Concord Room, Nat, Ala.*	40 00
	$382 68
ESTATE.	
Milford. Estate of Caroline B. Harris, by John E. Foster, Executor	1,000 00
	$1,382 68

VERMONT, $445.75.

Barton. Cong. Ch., ad'l, by F. W. Robinson — 3 00
Brookfield. Second Cong. Ch., 20.20; First Cong. Ch., 9.55 — 29 75
Brownington and Barton Landing. Cong. Ch., to const. S. S. TINKHAM L.M. — 33 36
Burlington. First Ch — 163 00
Burlington. Y.P.S.C.E. of First Ch., *for Central Ch., New Orleans, La* — 1 40
Cambridge. S. M. Safford — 5 00
Fair Haven. First Cong. Ch — 14 55
Lower Waterford. Cong. Ch. and Soc — 4 51
Newport. First Cong. Ch — 21 44
North Bennington. Mrs. H. D. Hall, Clothing and Freight, *for Grand View, Tenn*
Thetford. Cong. Ch — 8 12
Waitsfield. Cong. Ch. and Soc., 15; Mrs. S. P. Prindle, 2 — 17 00
Westfield. Mrs. A. C. Hitchcock — 5 00
Westminster. Soc. of C. E., by Miss S. E. Hills, Sec., *for Central Ch., New Orleans, La* — 5 00
Woodstock. "A Friend." — 10 00
Worcester. Mrs. Sophia S. Hobart, *for McIntosh, Ga* — 5 00

Woman's Home Missionary Union of Vt., by Mrs. Wm. P. Fairbanks, Treas., *for Woman's Work:*

- Barton. W.H.M.S — 15 00
- Barton. "A Friend." — 5 00
- Chelsea. Sab. Sch., 14.96; Miss. Soc., 10, *for Indian Sch'p, Santee, Neb* — 24 96
- Cornwall. Ladies' Cent Soc. — 8 00
- D rby. Children's Mite Boxes, adl — 16
- Manchester. W.H.M.S — 5 00
- Middlebury. L D.M.S — 25 00
- Norwich. Sab. Sch., *for Indian Sch'p, Santee, Neb* — 10 00
- Sheldon W.H.M.S — 5 00
- West Fairlee. Sab. Sch., *for Indian Sch'p, Santee, Neb* — 1 50
- West Glover. W.H.M.S — 10 00
- Westminster, West. W. H. M.S — 5 00
- West Rutland. Jun. C.E.S., *for Indian Sch'p, Santee, Neb* — 5 00

— 119 62

MASSACHUSETTS, $4,354.48.

Allston. Sab. Sch. Cong. Ch — 5 57
Amherst. Prof. W. L. Montague, 15; So. Cong. Ch., 8.60 — 23 60
Andover. Y. L. Soc. of Christian Workers, *for Blowing Rock, N. C* — 20 00
Barre. Cong. Ch — 77 05
Beverly. Sab. Sch. Dane St. Ch., *for Student Aid, Fisk U* — 50 00
Boston. Mrs. Mary Jane Weston, by Thomas Weston — 200 00

- Union Cong. Ch., by Rev. N. Boynton, *for Indian M.* — 100 00
- Mortimer B. Mason, *for Central Ch., New Orleans, La* — 50 00
- Old South Ch., "Mem. Gift, In His Name," *for Student Aid, Pleasant Hill, Tenn* — 35 00
- Dorchester. Second Cong. Ch. — 122 17
- Neponset. Trinity Cong. Ch., 20.25, and Sab. Sch., 8.70 — 28 95

— 536 12

Brookfield. Cong. Ch — 6 65
Brookline. Harvard Cong. Ch — 77 14
Cambridgeport. Quarterly Offering Pilgrim Cong. Ch — 35 25
Cohasset. C. E. Soc., Clothing, *for Grand View, Tenn*
Curtisville. Dea. A. A. Barnes — 8 00
Danvers. H. M. Bradstreet — 25 00
Danvers. Prayer-Meeting Offering Maple St. Ch. 11; Maple St. Cong. Ch., 1.25, *for Central Ch., New Orleans, La* — 12 25
Dalton. Mrs. Zenas Crane, 30; Miss Clara L. Crane, 50, *for Central Ch., New Orleans, La* — 80 00
Easthampton. Miss Ida E. Sutherland, Bbl. of Papers, *for Moorhead, Miss*
East Somerville. Franklin St. Ch., *for Student Aid, Pleasant Hill, Tenn* — 25 00
East Ware. Extra Offering East Cong. Ch., *for Central Ch , New Orleans, La* — 22 51
Enfield. Extra Offering Cong. Ch., *for Central Ch., New Orleans, La* — 76 85
Everett Mystic Side Cong. Ch — 5 66
Gardner. Ladies' Miss'y Soc., *for Indian M., Santee Agency, Neb* — 50 00
Gill. Extra Offering, Cong. Y. P. S. C. E., *for Central Ch., New Orleans, La* — 20 00
Greenfield. Mrs. Mary K. Tyler — 10 00
Groton. "A Friend," 15, *for Chinese M.*; 15, *for Indian M.* and to const. JOHN BIELER L.M — 30 00
Harvard. Cong. Soc., *for Mountain Work* — 17 39
Harvard. Y.P.S.C.E., by Susie A. Davis, *for Saluda, N C* — 5 00
Holyoke. I'll Try Mission Band, Second Cong. Ch , *for Central Ch., New Orleans, La* — 13 00
Housatonic. Rev. J. Jay Dana, to const. MRS. M. E. WOODRUFF L.M — 30 00
Ipswich. First Cong. Ch. and Soc — 20 00
Lawrence. Miss Choate's Sab. Sch. Class, *for Pupils, Fort Berthold, N. D* — 5 00
Lee. First Cong. Ch. and Soc — 260 00
Littleton. Ortho. Cong. Ch — 11 25
Lowell. Eliot Ch., *for Evarts, Ky* — 5 45
Malden Miss M. F. Aiken — 5 00
Monson. Sab. Sch. Cong. Ch — 14 66
Newbury. W.S.C.E , *for Student Aid, A. G. Sch., Moorhead, Miss* — 10 00
Newton Center. First Cong. Ch — 58 89
Northampton First Ch., 195.46; Sab. Sch. First Ch., 50 — 245 46
Northampton. Edwards' Church Benev. Soc. (20 of which *for Chinese M. in Cal.*) — 167 68
North Brookfield. First Cong. Ch., 30.34; Union Cong. Ch., Dea. James Miller and Family, 20; Dea. Albert Spooner and Family, 5 — 55 34
North Carver. Cong. Ch. and Soc — 8 00
Norton. Trin. Cong. Ch — 6 04
Pittsfield. Mrs. Mary E. Sears — 5 00
Rutland. Woman's Miss'y Soc , to const. MRS. L. J. PROUTY L.M — 30 00
Salem. Crombie St. Sab. Sch., 13; "A Friend," 2 — 15 00
South Deerfield. Cong. Soc., 20, and Sab. Sch., 5 — 25 00
South Egremont. Cong. Ch — 12 75
South Framingham. Cong. Ch., by R. L. Day, 150; "H. A. P.," 5; Grace Cong. Ch., 35.09 — 190 09
South Hadley. First Cong. Ch — 15 00
South Weymouth. Union Cong. Ch., 21.85; Old South Cong. Ch., 17 — 38 85
Stoneham. Cong. Ch., to const. GEORGE A. HINCHCLIFF L.M — 33 00
Swampscott. Essex South Conference — 26 05
Townsend. Cong. Ch., ad'l — 4 41
Turner's Falls. W. S. Dana, *for Central Ch., New Orleans, La* — 5 00
Waltham. Trin. Cong. Ch — 7 30
Westboro. Ladies of Freedmen's Ass'n, *for Freight on Bbl. to All Healing, N. C.* — 1 25
West Newbury. First Cong. Ch., *for Student Aid, Pleasant Hill, Tenn* — 5 00
West Springfield. Y.P.S.C.E., Park St. Ch., *for Central Ch., New Orleans, La* — 20 00
Winchendon. First Cong. Soc., 5, and Sab. Sch., 32.30; "A Friend," 5 — 42 30
Worcester. Prayer-Meeting Offering, Central Ch., *for Central Ch., New Orleans, La* — 30 10
Worcester. Piedmont Ch., 40.50; Park Ch., by Rev. I. L. Willcox, 17; Hope Cong. Ch., 10 — 67 50

Wrentham. First Cong. Ch..... 19 65

Woman's Home Missionary Association of Mass. and R. I., Miss Sarah K. Burgess, Treas., *for Woman's Work:*

W.H.M.A., bal. *for Teachers' Salaries*	763 62	
Holyoke. L.H.M. Aux., Second Cong. Ch., *for Central Ch., New Orleans*	25 00	
Roxbury. Ladies' Aux. Walnut Av. Ch., *for Teacher's Salary*	21 00	
Sheffield. Y.P.S.C.E.	10 00	
		819 62

Hampden Benevolent Association, by George R. Bond, Treas.:

Agawam	17 25	
Holyoke. Second, 112.56, and Sab. Sch., *for Sch'p, Fisk U.*, 50	162 56	
Holyoke. First	27 39	
Springfield. South	40 00	
West Springfield. First, Sab. Sch. *for Indian Sch*	9 60	
		256 80

ESTATES. $3,804 48

Douglass. Estate of Mary A. Wells, by Charles E. Gibson..... 500 00

South Amherst. Est. of Mrs. Harriet B. Merrick, by Jonathan Merrick, Adm'r.. 50 00

$4,354 48

RHODE ISLAND, $199.76.

Newport. United Cong. Ch..... 15 16

Providence. Central Cong. Ch..... 466 00

Providence. Y.P.S.C.E. of Pilgrim Cong. Ch., *for Mountain Work*..... 17 48

Providence. Y.P.S.C.E. North Cong. Ch. 1 12

CONNECTICUT, $2,566.64.

Bloomfield. Mrs. E. Wood, Clothing and Freight, *for Grand View, Tenn*.....

Branford. Sab. Sch. Cong. Ch., bal. to const. REV. T. S. DEVITT, D.D., L.M.... 25 00

Branford. "A Friend," 10; H. G. Harrison, 10, *for Central Ch., New Orleans, La.* 20 00

Bridgeport. West End Ch..... 11 96

Bristol. Cong. Ch..... 84 19

Cheshire. Cong. Ch..... 52 34

Chester. Primary Sab. Sch. Cong. Ch., *for Central Ch., New Orleans, La*..... 4 00

Chester. Cong. Ch., ad'l..... 2 00

Cornwall. Second Cong. Ch..... 34 00

Derby. First Cong. Ch..... 20 00

East Haddam. First Ch. and Soc..... 43 03

East Windsor First Cong. Ch..... 10 00

Franklin. Cong. Ch..... 2 00

Glastonbury Extra Offering Cong. Ch., *for Central Ch., New Orleans, La*..... 86 90

Greenwich. Y.P.S.C.E. of Second Cong. Ch., *for Central Ch., New Orleans, La*.... 20 58

Griswold. First Cong. Ch..... 31 25

Groton. Cong Ch..... 16 18

Guilford. Cong. Ch..... 13 00

Hartford. First Cong. Ch., *for Central Ch., New Orleans, La*..... 50 00

Hartford. Windsor Av. Cong. Ch., 23 85; Wethersfield Av. Cong. Ch., 5..... 28 85

Higganum. Cong. Ch..... 28 00

Huntington. Cong. Ch..... 10 00

Lisbon. Cong. Ch..... 6 00

Manchester. Cong. Ch., Extra Offering, *for Central Ch., New Orleans, La*..... 14 00

Middletown. Y.P.S.C.E. of North Cong. Ch., *for Blowing Rock, N. C*..... 15 00

New Haven. Ch. of the Redeemer..... 201 12

New Haven. Humphrey St. Cong. Ch. (of which 85.40, *for Central Ch., New Orleans, La.*)..... 133 00

New Haven. Prayer-Meeting Offering Davenport Ch., 24.78; James H. Mansfield, 5; Jun. End. Soc. of United Ch., 5, *for Central Ch., New Orleans, La*..... 34 7

North Greenwich. Cong. Ch..... 41 00

New London. First Ch. of Christ..... 47 63

North Madison. Cong. Ch..... 10 00

North Stonington. Sab. Sch. Cong. Ch... 13 75

Oxford. Cong. Ch..... 18 45

Plainfield. C. E. Soc., *for Grand View, Tenn*..... 20 00

Plainfield. Miss S. E. Francis, *for Student Aid, Grand View, Tenn*..... 5 00

Plymouth. Cong. Ch..... 29 00

Poquonock. Cong. Ch..... 35 07

Portland. First Cong. Ch..... 21 65

Putnam. Miss Annie E. Carter, *for Conn. Ind'l Sch., Thomasville, Ga*..... 5 00

Simsbury. Sab. Sch. of Cong. Ch., *for Mrs. McFarland's Work, Fisk U*..... 30 00

Southington. Cong. Ch..... 24 94

Southport. Cong. Ch., to const. MRS. MILTON W. JENNINGS L.M..... 55 00

Stafford. Mrs. Palace Thresher..... 5 00

Stamford. Park Cong. Ch..... 45 00

Stamford. Mon. Con. Offering Cong. Ch., 5; Junior Y.P.S.C.E. Cong. Ch., 2; Mrs. F. M. Beans' Sab. Sch. Class, 5, *for Central Ch., New Orleans, La*..... 12 00

Stratford. Asa S. Curtis..... 5 00

Suffield. Mr. and Mrs. A. R. Pierce, *for Central Ch., New Orleans, La*..... 50 00

Thomaston. First Cong. Ch..... 9 57

Torrington. Extra Offering, Third Cong. Ch., 33.38; Y.P.S.C.E. Third Cong. Ch., 10, *for Central Ch., New Orleans, La*..... 43 38

Waterbury. "A Friend," *for Chinese M.*. 20 00

Westbrook. Cong Ch..... 20 09

West Hartford. First Ch. of Christ..... 19 97

West Hartford. Mrs. E. W. Morris, *for Valdese, N. C*..... 5 00

Wethersfield. Cong. Ch. (2.90 of which *for Conn. Ind'l Sch.*)..... 36 90

Wilton. Sab. Sch. Cong. Ch., *for Indian M., Fort Berthold, N. D*..... 5 00

Winchester. Mrs. E. A. Bronson, Clothing and Freight, *for Grand View, Tenn.*

Windham. Cong. Ch. and Soc..... 19 53

Winsted. First Cong. Ch..... 65 83

Woman's Cong. Home Missionary Union of Conn., Mrs. W. W. Jacobs, Treas., *for Woman's Work:*

Canaan. L.M. Soc.	7 00	
Hartford. Friend in First Ch. Juv. Aux., *for Tuition of a Girl, Williamsburg Acad., Ky*	9 00	
		16 00

ESTATE. $1,731 89

Cornwall. Estate of S. C. Beers..... 834 75

$2,566 64

NEW YORK, $435.87.

Brooklyn. South Cong. Ch., 100; Puritan Cong. Ch., 65.82..... 165 82

Brooklyn. Y. P. S. C. E. of Central Cong. Ch., *for Teacher, Blowing Rock, N. C*..... 50 00

Brooklyn. Sab. Sch. Central Cong. Ch., *for Teacher, Santee, Neb*..... 37 50

Brooklyn. Columbia Literary Circle, *for a Horse, Remington Station, Oahe, Indian M*..... 30 00

Churchville. Cong. Ch..... 10 20

Claverak. H. A. Crane, *for Student Aid, Talladega C*..... 10 00

Clifton Springs. Mrs. Z. Eddy and Mrs. E. K. Marvin..... 5 00

DePeyster. Cong. Ch..... 4 00

East Oxford. Y.P.S.C.E., 1.50; Elizabeth V. Dodge, 25 cts., *for Reindeer Herder, Alaska M*..... 1 75

Johnstown. Miss M. A. Andrus, *for Indian M*..... 25

Little Falls. Cong. Ch..... 3 60

Mount Morris. Soc. of Christian Work-

ers, *for Student Aid, A. G. Sch., Moorhead, Miss*..... 6 00
New York. Mrs. A. B. Woodford, *for Student Aid, Fisk U*..... 30 00
New York. Mrs. M. M. Williams..... 1 00
Nunda. Mrs. Mary Cosnett, *for Chinese M.* 10 00
Oneida. Edward Loomis..... 10 00
Oswego. W.H.M.S. of Cong. Ch., *for Williamsburg Acad., Ky*..... 20 00
Paris. Cong. Ch..... 4 75
Riverhead. Northville, W. M. Soc., Lot of Towels and Aprons, *for Talladega C.*.
Tompkins Cove. "A Friend."..... 1 00
Union Springs. Mrs. Mary H. Thomas, *for Chinese M. in Cal*..... 5 00
Utica. Mrs. Sarah H. Mudge..... 5 00
West Groton. Cong. Ch..... 15 00
Woodhaven. W.M.S. of First Cong. Ch., *for Aid of a Little Girl, A. G. Sch., Moorhead, Miss*..... 10 00

NEW JERSEY, $142.08.

Belvidere. Mrs. J. C. Pratt, 8, Dr. Lefferts, 1, *for Student Aid, Talladega C*.... 9 00
Elizabeth. Sab. Sch. First Cong. Ch., *for Shaw, McIntosh, Ga*..... 10 00
Montclair. First Cong. Ch. (Special), *for Douglass Hall, Cappahosic, Va*..... 113 08
Woman's Home Missionary Union of N. J. Ass'n, by Mrs. J. H. Denison, Treas., *for Woman's Work:*
Montclair. Jun. C. E. Soc. of First Cong. Ch., *for Indian M*..... 10 00

PENNSYLVANIA, $106.00.

Canton. Henry Sheldon..... 25 00
Kane. First Cong. Ch..... 5 00
Lander. Alfred Cowles..... 15 00
Ridgeway. First Cong. Ch..... 56 00
Woman's Missionary Union of Penn., by Mrs. T. W. Jones, Treas., *for Woman's Work:*
Guys Mills. W.M.S..... 5 00

OHIO, $342.60.

Atwater. Cong. Ch..... 3 25
Castalia. Cong. Ch., ad'l, by Rev. A. D. Barber..... 3 50
Cleveland. Euclid Av. Cong. Ch., 61.28; Y.P.S.C.E. Euclid Av. Cong. Ch., 10..... 71 28
Greenwich. Cong. Ch..... 3 75
Hudson. Cong. Ch..... 5 00
Kinsman. Sab. Sch., *for Student Aid, Pleasant Hill, Tenn*..... 9 30
Lenox. Cong. Ch..... 7 19
Lindenville. Sab. Sch. Wayne Cong. Ch. 15 00
North Amherst. Cong. Ch..... 17 35
North Monroeville. Cong. Ch..... 3 49
Parkman. Cong. Ch..... 5 00
Pittsfield. Cong. Ch..... 7 00
Rootstown. "Missionary Band," *for Student Aid, Pleasant Hill, Tenn*..... 5 75
Unionville. Cong. Ch..... 12 47
Ohio Woman's Home Missionary Union, by Mrs. G. B. Brown, Treas., *for Woman's Work:*
Bellevue. W.M.S..... 7 00
Berea. W.M.S..... 7 25
Central North Conf. Coll.... 3 00
Cincinnati. Vine St., W. H. M. S..... 27 00
Cincinnati. Vine St. W. H. M.S., bal. to const. MRS. C. M. BERESFORD L.M..... 3 00
Claridon. W.M.S..... 15 20
Cleveland. Euclid Av., W. M.S., 15.77; Franklin Av. W.M.S., 5; Plymouth W. M.S., 5..... 25 77
Cortland. W.M.S..... 3 00
Elyria. W.H.M.S..... 10 00
Fredericksburg. W.M.S.... 3 00
Hudson. W.H.M.S..... 2 50
Litchfield. W.M.S..... 3 50
Madison. W.H.M.S..... 1 00
Mount Vernon. Y.L.M.S... 4 00
North Bloomfield. W.M.S.. 2 00
Norwalk. W.M.S..... 3 50
Oberlin. First, L.A.S..... 20 00
Springfield. First, W. H. M. S..... 10 00
Steubenville. W.M.S..... 2 55
Toledo. Central, W.M.U.... 4 00
Wakeman. W.M.S..... 13 00
West Andover. W.M.S..... 2 50
——— 50
173 27

INDIANA, $4.50.

East Chicago. First Cong. Ch..... 2 50
Porter. "A mite from one who loves the cause of God and humanity," 1, *for Indian, and* 1 *for Chinese M*..... 2 00

ILLINOIS, $402.01.

Amboy. Cong. Ch., to const. MRS. HENRIETTA M. APPLETON L.M..... 30 00
Buda. Cong. Ch..... 44 59
Byron. Cong. Ch..... 21 05
Chicago. Mrs. M. Thomson, *for Student Aid, Talladega C*..... 30 00
Chicago. Rev. S. F. Porter, 25; Sab. Sch. New England Ch., 20..... 45 00
Earlville. "J. A. D."..... 25 00
Elgin. Prospect St. Ch., 7.72; Y.P.S.C.E. of Prospect St. Ch., 5, *for Student Aid, Straight U*..... 12 72
Elgin. Miss Lineta Jones, *for Student Aid, A. G. Sch., Moorhead, Miss*..... 5 00
Hennepin. Cong. Ch..... 4 00
Henry. First Cong. Ch..... 13 46
Hinsdale. Cong. Ch..... 24 10
Oak Park. Sab. Sch. Ridgland Ch..... 10 39
Paxton. Cong. Ch., 93.90, and Sab. Sch., 2.48..... 96 38
Rantoul. Cong. Ch..... 6 24
Shabbona. C.E. Soc., *for Indian M*..... 5 75
Shabbona. B. M. L., *for Pupil, A. G. Sch., Moorhead, Miss*..... 1 50
Sterling. Sab. Sch. Cong. Ch..... 4 35
Waverly. Sab. Sch. Cong. Ch..... 8 23
Western Springs. Mrs. M. P. Crumbaugh 5 00
Wyanet. Cong. Ch..... 9 25

MICHIGAN, $392.74.

Adrian. A. J. Hood..... 5 00
Allegan. N. B. West, to const. MISS EMMA A. KNAPP AND MISS ELLA VAN AUKEN L MS..... 100 00
Allegan. Cong. Ch., 20.95; Sab. Sch., 1.76; Y.P.S.C.E., 3, and Jun. Y.P.S.C.E., 50 cts..... 26 21
Almont. Cong. Ch., 8.78, and Y.P.S.C.E., 1.42..... 10 20
Chassell. Cong. Ch..... 7 87
Covert. Cong. Ch..... 20 79
Dowagiac. Cong. Ch..... 7 27
Frankfort. Cong. Ch..... 3 00
Greenville. Cong. Ch..... 41 11
Jackson. First Cong. Ch..... 39 69
Mulliken. First Cong. Ch..... 4 00
New Haven. Cong. Ch..... 2 60
$267 74

ESTATE.

Niles. Estate of Dr. James Lewis..... 125 00
$392 74

IOWA, $1,040.77.

Ames. Mrs. H. M. Templeton, Bbl. Papers, *for Moorhead, Miss*.....
Belmont. Sab. Sch. Cong. Ch..... 1 25

Carroll. Mrs. M. Platner..... 1 00
Central City. Cong. Ch..... 6 60
Denmark. Cong. Ch..... 20 00
Des Moines. Miss Susie P. Turner, a Piano; Mr. and Mrs. J. G. Olmstead, 50; Plymouth Cong. Ch., 49.35; W. B. Bentley, 25, *for Talladega C*..... 124 35
Dunlap. Cong. Ch..... 5 35
Fort Dodge. Cong. Ch..... 27 08
Galt. Cong. Ch..... 2 06
Grinnell. Cong. Ch..... 33 16
Iowa City. Mrs. C. D. Close, 25; Dea. C. M. Calkins, 5; Mrs L. W. Andrews, 1; "A Friend," 1, *for Talludega C*..... 32 00
Manchester. Cong. Ch..... 26 00
Monticello. Cong. Ch..... 11 00
Rowen. Cong. Ch..... 10 33
Sheldon. Cong. Ch..... 7 31
Sherrill. German Cong. Ch..... 5 00
Summit. Cong. Ch..... 12 15
Wall Lake. Cong. Ch..... 1 89
Waterloo. Rev. M. K. Cross..... 5 00

Iowa Woman's Home Missionary Union, Mrs. M. J. Nichoson, Treas., *for Woman's Work:*

Alden. L.M.S.	5 00	
Charles City. L.M.S.	15 00	
Chester Center. L.M.S.	50	
Decorah. L.M.S.	25 00	
Decorah. Sab. Sch.	1 62	
Emmettsburg. Cong. Ch., 4.56, and Sab. Sch., 2.44	7 00	
Grinnell. W.M.S.	6 05	
Mason City. W.M.S.	7 25	
New Hampton. W.M.S.	5 10	
Old Man's Creek. W.M.S.	72	
Traer	36 00	
		109 24
		$440 77

ESTATE.

Edgewood. Estate of N. G. Platt, by Rev. T. O. Douglass..... 600 00
$1,040 77

WISCONSIN, $83.47.

Evansville. Cong. Ch., 16.77; Cong. Sab. Sch., 1.30..... 18 07
Milton. Cong. Ch..... 6 22
Milwaukee. Grand Ave. Cong. Ch..... 32 82
River Falls. Cong. Ch..... 22 86
Sturgeon Bay. Miss Jantz..... 1 50
West Salem. Miss Olive Leonard..... 2 00

MINNESOTA, $42.38.

Medford. Sab. Sch. Cong. Ch..... 2 00
Minneapolis. Vine Cong. Ch..... 9 75
New Duluth, Mayflower Cong. Ch..... 2 57
Pelican Rapids. Junior Soc., *for Student Aid, Warner Inst*..... 5 00
Princeton. First Cong. Ch..... 16 65
Worthington. Union Cong. Ch., 4.95, and Sab. Sch., 1.46..... 6 41

KANSAS, $80.02.

Blue Rapids. E. M. Brice..... 10 00
Council Grove. Cong. Ch..... 17 35
Emporia. First Cong. Ch..... 14 11
Manhattan. First Cong. Ch..... 16 06

Kansas Woman's Home Missionary Union, by Mrs. E. K. DeLong, Treas., *for Woman's Work:*

Carson	1 00	
Eureka	3 00	
Louisville	1 00	
Manhattan	8 00	
Maple Hill	2 00	
Ridgeway	2 50	
Topeka. Central Jun. End. Soc.	5 00	
		22 50

MISSOURI, $82.05.

Kansas City. First Cong. Ch., ad'l..... 35 00
Saint Joseph. Tabernacle Ch..... 47 05

NORTH DAKOTA, $8.00.

Fort Berthold. G. L. Perry, *for Indian M.* 1 00

Woman's Home Missionary Union of North Dakota, by Mrs. Mary M. Fisher, Treas., *for Woman's Work:*

Buxton. Coral Workers	5 00	
Grafton. L. M. Soc.	2 00	
		7 00

SOUTH DAKOTA, $4.00.

Mission Hill. Cong. Ch..... 4 00
Oahe. Mrs. R. K. Remington, a very valuable Box of articles, for the *Remington Indian Station*; also a large Crayon Portrait of her husband, for whom the station was named.....

NEBRASKA, $38.48.

Camp Creek. Cong. Ch..... 9 50
Clarks. Cong. Ch..... 2 14
Clay Center. Cong. Ch..... 13 26
Fairmont. Cong. Ch. and Sab. Sch..... 5 58
Minersville. Cong. Ch..... 3 75
Waverly. Cong. Ch..... 4 25

NEW MEXICO, $10.00.

Albuquerque. Cong. Ch..... 10 00

UTAH, $22.00.

Park City. First Cong. Ch..... 22 00

CALIFORNIA, $319.91.

Alpine Center. Sab. Sch., by Rev. J. A. Rogers..... 50
Avalon. Rev. E. O. Tade..... 4 00
Pomona. Y.P.S.C.E. of Pilg. Cong. Ch... 8 01
San Francisco. Receipts of the California Chinese Mission, William Johnstone, Treas. (see items below)..... 295 30

California Woman's Home Missionary Society, by Mrs. J. M. Havens, Treas., *for Woman's Work:*

W.H.M.S., *for Thunderhawk M*..... 12 10

WASHINGTON, $28.25.

Walla Walla. First Cong. Ch..... 8 25

Washington Woman's Home Missionary Union, by Mrs. C. E George, Treas., *for Woman's Work:*

W. W. H. M. U..... 20 00

DISTRICT OF COLUMBIA, $25.00.

Washington. Gen. E. Whittlesey..... 25 00

KENTUCKY, $1.50.

Red Ash. Cong. Ch..... 1 50

TENNESSEE, $12.25.

Chattanooga. Ed. Putnam, 6 Scrapers, *for Grand View, Tenn*.....
Deer Lodge. Cong. Ch..... 2 00
Grand View. Ladies' Soc..... 5 25
Nashville. Rev. C. W. Dunn..... 5 00

NORTH CAROLINA, $21.70.

Elk Park. Perry Greenlee		1 80
High Point. Cong. Ch		2 00
Saluda. Mrs. Hollies		12 00
Woman's Missionary Union of N. C., Miss A. E. Farrington, Treas., *for Woman's Work:*		
Beaufort. W.M.S	1 00	
Dry Creek. W.M.S	1 00	
McLeansville. Second W.M.S.	1 00	
Melville. W.M.S	1 00	
Pekin. W.M.S	65	
Raleigh. "The Little Helpers," *for Indian Student Aid.*	1 25	
		5 90

GEORGIA, 30c.

Woodville. Rev J. H. H. Sengstaacke	30

ALABAMA, 25c.

Lincoln. Cong. Ch	25

FLORIDA, $13.00.

Daytona. Sab. Sch. First Cong. Ch., *for Alaska M.*	10 00
Leesburg. Sarah A. Benedict	3 00

LOUISIANA, $1.60.

Roseland. Cong. Ch	1 60

———— ————, $17.08

———. O. B. Landon, *for Straight U*	10 00
———. "A Friend"	5 88
———. ———.	1 20

CANADA, $5.00.

Montreal. Chas. Alexander	5 00

ENGLAND, $7.26.

London. Messrs. Nisbit & Co., *for Library, Fisk U*	7 26

SOUTH AFRICA, $9.76.

Groutville, Natal. Miss Agnes M. Bigelow, £2	9 76

Donations	$9,952 26
Estates	3,848 86
	$13,801 12

INCOME, $30.00.

Wm. Belden Sch'p Fund, *for Talladega C.*	30 00

TUITION, $703.57.

Cappahosic, Va. Tuition	7 00	
Evarts, Ky. Tuition	106 15	
Lexington, Ky. Tuition	39 90	
Williamsburg, Ky. Tuition	17 65	
Grand View, Tenn. Tuition	28 00	
Nashville, Tenn. Tuition	219 57	
Jonesboro, Tenn. Tuition	160 50	
Pleasant Hill, Tenn. Tuition	30 75	
Hillsboro, N. C. Tuition	5 95	
Saluda, N. C. Tuition	8 45	
Atlanta, Ga. Storrs Sch. Tuition	73 85	
New Orleans, La. Tuition	2 00	
Moorhead, Miss. Tuition	3 80	
		703 57
Total for October		$14,534 69

ENDOWMENT FUND.

South Framingham, Mass. Estate of Mrs. S. N. Brewer	60 00

FOR THE AMERICAN MISSIONARY.

Subscriptions for October	$19 43

RECEIPTS OF THE CALIFORNIA CHINESE MISSION by William Johnstone, Treas., from Sept. 1st to Oct. 18th, 1894, for the new year ending Aug. 31st, 1895:

FROM LOCAL MISSIONS:

Fresno. Chinese Mon. Offs	2 85	
Hanford. Chinese Mon. Offs	1 45	
Los Angeles. Chinese Mon. Offs.	3 50	
Marysville. Chinese Mon. Offs. and Room Rents	7 25	
Oakland. Chinese Mon. Offs	10 00	
Oroville. Chinese Mon. Offs	1 30	
Petaluma. Chinese Mon. Offs. and Room Rents	3 65	
Riverside. Chinese Mon. Offs. and Room Rents	3 50	
Sacramento. Chinese Mon. Offs.	9 00	
San Bernardino. Chinese Mon. Offs	2 25	
San Diego. Chinese Mon. Offs. and Room Rents	9 15	
San Francisco. Central, Chinese Mon. Offs	7 15	
San Francisco. Barnes	2 00	
Santa Barbara Chinese Mon. Offs. and Room Rents	5 10	
Santa Cruz. Chinese Mon. Offs.	7 00	
Stockton. Chinese Mon Offs.	3 75	
Ventura. Chinese Mon. Offs	3 40	
Watsonville. Chinese Mon. Off., 2; "Friends," 3.50	5 50	
Lee Sing	2 00	
		89 80

Receipts from Sept. 21st to Oct. 18th, for unpaid bills, for fiscal year ending Aug. 31, 1894:

FROM LOCAL MISSIONS:

Fresno. Anniv. Pledges	17 50	
Hanford. Anniv. Pledges	10 50	
Los Angeles. Anniv. Pledges	8 00	
Marysville. Anniv. Pledges	5 50	
Oakland. Chinese Ann. Memb.	6 00	
Oroville. Annual Members	16 00	
Riverside. Anniv. Pledges	14 00	
San Diego, J. C. Packard, 10; Others, 2	12 00	
San Francisco. Bethany Ch., Mrs. Cushing	1 00	
San Francisco. Central, Joe Quon	2 00	
Santa Barbara	14 00	
Saratoga. Cong. Ch	15 00	
Ventura. Anniv. Pledges	3 00	
Vernondale. Anniv. Pledges	2 00	
Watsonville. Special Offerings	5 00	
		131 50

Woman's Home Missionary Union of Southern California, (3 of which from "Friends" in Riverside *for Riverside M.*)	30 00

INDIVIDUAL HELPERS:

Rev. George Mooar, D.D	15 00	
Mrs. N. W. Lovejoy	2 00	
		17 00

EASTERN FRIENDS:

Danvers, Mass. Maple St. Cong. Ch	22 00	
Worcester, Mass. Friends	5 00	
		27 00
		$205 50
Total		$295 80

H. W. HUBBARD, Treas.,
Bible House, N. Y.

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